

**REPORT OF THE WORKING GROUP
TO REVIEW TEACHERS' TRAINING
PROGRAMMES (IN THE LIGHT
OF THE NEED FOR
VALUE-ORIENTATION)**



**MINISTRY OF EDUCATION AND CULTURE
GOVERNMENT OF INDIA
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INTRODUCTION

An increasing number of leaders of thought and action have begun to inquire deeply into the maladies of our times and it is increasingly realised that these maladies are results of a disequilibrium between the ideals that mankind has been labouring to formulate during the recent centuries and the disconcerting actualities which refuse obstinately to change. With the passing of every decade, we seem to be coming nearer to a point where the realisation of the ideals will become imperative and where, at the same time, it will seem impossible to accomplish this realisation. In other words, we seem to be heading to an acute crisis.

A huge structure is being built up with an increasing insistence on efficiency needed for industrialised society, leaving practically no room for the growth of profounder human and spiritual consciousness which alone can rightly and wisely guide human volition in taking decisions in the critical times that seem to lie ahead of us. While under the pressure of the technological development, the world is shrinking, and we are dreaming of the possibility of a planetary civilization, we have not yet the required corresponding psychological development which can enable the human consciousness to sustain such a planetary civilization. On the contrary, there is a growing preponderance of those impulses which can thrive only through ignorance, fragmentation, discord and violence.

As we study the situation, we feel convinced that it is a vain chimera to believe that the world can be changed without a radical change in the human consciousness. It seems, therefore, right and just that the wisest leaders of today have declared unambiguously that the future of the human race is dependent exclusively upon a radical transformation of human consciousness, and that one of the most important means of effecting this transformation is an integral and value-oriented education.

Happily during the first decades of the present century, some of the greatest educationists of India devoted their life-time to the actualization of the needed new educational system. The fruits of their pioneering experiments are available to us, even though they have not been sufficiently acknowledged or appreciated. In recent years since the Independence, an increasing stress is being laid on the formulation of objectives of education that aim at uniting science and humanism, ethics and aesthetics, and material welfare with spiritual welfare. This is clearly discernible in the Reports of various commissions and committees that were constituted by the Government since 1948. And during the last two years, the Government have expressed the urgent need to formulate concrete and practical plans for value-oriented education.

As an important consequence of this concern, a Conference was held in May, 1981, at Simla to think seriously on the meaning and scope of value-oriented education and to formulate practical guidelines for Governmental action. This Conference was presided over by the Union Education Minister and was attended by some of the best educationists of our country. This Conference recommended, inter alia, that value-orientation should be the central focus of education and that teachers should be given the necessary training in the effective methods of development of values among students and teachers.

At the same time the Government of India, in their Order No. F.13-4/80-Schools 3, dated 23rd May, 1981 (Appendix-A) constituted a Working Group to review the teacher training programmes with a view to promoting value-education, consisting of the following members:

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| 1. Shri Kireet Joshi Educational Adviser Ministry of Education and Culture Department of Education. | <i>Chairman</i> |
| 2. Dr. Shib K. Mitra Director, NCERT. | <i>Member</i> |
| 3. Shri S. Sathyam Joint Secretary Ministry of Education and Culture. | <i>Member</i> |
| 4. Prof. V. S. Jha 868 Wright Town Jha Marg, Jabalpur. | <i>Member</i> |
| 5. Prof. J. J. Nanavaty 11, Napier Road, Pune. | <i>Member</i> |
| 6. Dr. R. C. Das Head of the Department Department of Teacher Education NCERT. | <i>Member-Secretary</i> |

The terms of reference of the Working Group as revised in the Government of India letter No. F. 13-4/80-Schools 3 dated 14th September, 1981 (Appendix-B) are as follows :

- (i) To suggest the necessary changes in the present content and scope of value-orientation in education with special reference to the need to ensure development and promotion among students and teachers not only of the highest values of physical, emotional, mental, aesthetic, moral and spiritual culture but also of those values which are uniquely Indian, and which would promote secularism, pride in heritage and composite culture;
- (ii) To suggest a programme of the study of the national freedom struggle;
- (iii) To suggest the curriculum content for teacher trainees to achieve the desired value-orientation;
- (iv) To suggest special techniques of pedagogy for training in value-orientation;
- (v) To suggest strategies for reorientating serving teachers through inservice programmes;
- (vi) To suggest ways of promoting participation of voluntary organisations in organising training courses for teachers;
- (vii) To assess dimensions of effort required as also to indicate the extent of governmental inputs;
- (viii) To make suggestions which would be relevant to the determination of the new roles of teachers as counsellors and guides instead of as mere lecturers; and
- (ix) To determine the important tasks that teachers will need to undertake towards preparing the new educational materials keeping in view the challenges of our times.

The Working Group invited the following persons as co-opted members:

1. **Miss Kamala Vasudev,**
Principal,
Government Co-Educational Teachers' Training Institute,
Daryaganj, New Delhi.
2. **Prof. V. Eswara Reddy,**
Education Department,
Osmania University,
Hyderabad.
3. **Prof. (Miss) S. Varshney,**
New D/5 Near Cooperative Stores,
Banaras Hindu University,
Varanasi.
4. **Dr. (Mrs) G. P. Sherry,**
Principal,
Dayalbagh Women's College of Education,
Agra.
5. **Prof. P. N. Dave,**
Head, CAPE Group,
NCERT.
6. **Dr. R. M. Kalra,**
Deputy Educational Adviser,
Youth Services,
Ministry of Education & Culture,
New Delhi.

The Committee had several meetings on the dates mentioned below :

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|-------------|---|---|---|---|---|----------------------|
| 1st Meeting | . | . | . | . | . | 6th August, 1981 |
| 2nd Meeting | . | . | . | . | . | 25th September, 1981 |
| 3rd Meeting | . | . | . | . | . | 17th October, 1981 |
| 4th Meeting | . | . | . | . | . | 28th November, 1981 |
| 5th Meeting | . | . | . | . | . | 19th December, 1981 |
| 6th Meeting | . | . | . | . | . | 25th January, 1982 |
| 7th Meeting | . | . | . | . | . | 27th March, 1982 |
| 8th Meeting | . | . | . | . | . | 3rd May, 1982 |
| 9th Meeting | . | . | . | . | . | 29th June, 1982 |

At the beginning, the Working Group tried to clarify the terms of reference and the basic ideas mentioned therein. Members of the Working Group expressed their views on the concepts of "Secularism, Pride in Heritage and Composite Culture". Letters were also sent to eminent persons outside the Working Group to obtain their views on these concepts. The Working Group also discussed the nature and scope of social and ethical values to be inculcated among students and how these differ from religious instruction. Members of the Working Group also made studies of books depicting various aspects of our culture and heritage so as to identify the aspects that may be included in the education on values.

The Working Group then discussed the programme of study of the National Freedom Struggle. In this connection, it was noted that NCERT had developed a set of pictorial

materials depicting the National Freedom Struggle. The Working Group witnessed an exhibition of these materials organised by the NCERT and gave their suggestions for its improvement. It was suggested that NCERT may develop a small handbook incorporating these pictures so that it can be used for teaching the National Freedom Struggle.

It was suggested that the present curriculum of teacher training may be scrutinised so as to identify the value orientation given therein. Dr. B. R. Goyal, Lecturer, NCERT, was requested to do this exercise and this was presented to the Working Group by him. The NCERT Department of Education in Social Sciences and Humanities, was also requested to make a study of the values mentioned in the textbooks developed by the NCERT for classes I to VIII. The analyses of the text-books was also done by this Department and this was presented to the Working Group.

Before undertaking a discussion as to the content and method of value education for teachers, Prof. V. S. Jha was requested to prepare a paper on the kind of teacher we want. Accordingly, Prof. V. S. Jha prepared a paper entitled 'Teacher and his task' which was presented and accepted by the Working Group for inclusion in the body of the Report.

The Working Group then decided that the members should collect inspiring stories which may be suggested as supplementary readings in teacher training institutions as well as in schools. Members collected such stories which were scrutinised against the following criteria and recommended for use in teaching of values (Appendix-A) :

- (i) The story should be written in beautiful and chaste language;
- (ii) It should be of deep human interest but avoid parables or extolling any particular religion;
- (iii) It should not contain plots of cunning and cheating;
- (iv) The general atmosphere of the story should be such as to glorify truth, beauty and goodness.

A number of papers were presented by the members on different aspects of inculcation of values in teacher education and these were discussed in the meetings of the Working Group. Some of these papers formed the main Chapters of the report while the others (list at Appendix—D) were discussed and utilised in arriving at the main recommendations.

There was much discussion on "Pride in Heritage and Composite Culture" as stated in the terms of reference. Some members wrote papers on it and also collected views and extracts from selected books which are recommended as illustrative readings on Indian Culture (Appendix—B & C). In this connection, a Special Meeting of the local members of the Committee was held on June 11th, 1982, to which Prof. G. C. Pande, Professor and Head, Department of Ancient History, Culture and Archaeology, Allahabad University, was invited to present his views on Indian Culture. In addition to local members, Prof. V. S. Jha who was in Delhi on that date, also attended the meeting. It was agreed that a study of the achievements of Indian Culture should be a part of the curriculum of teacher education.

The main body of the report which follows is compiled from a paper on "The Teacher and His Task" by Prof. V. S. Jha and other papers written by Prof. Kireet Joshi which were presented to the Group and adopted unanimously for inclusion in the main body of the report.

LEARNING—TEACHING PROCESS

A SYNOPTIC VIEW OF THE PRESENT SITUATION

We are passing through a great transition. The old is becoming obsolete and the new is still in the process of emergence. The old ways of learning and teaching are found to be too rigid and too out-moded. A greater application of psychological principles is being increasingly demanded. It has been urged that the training of the young requires on the part of the teacher a deep psychological knowledge. According to some thinkers, the present educational system is a huge factory of mis-education. According to them the spontaneity of the child is smothered at an early stage by our mechanical methods which are prevalent in our educational system. They contend that the child is not a plastic material which can be moulded according to educators' design, but it is a closed bud having its own inherent capacity to flower and blossom, needing only the favourable climatic conditions such as the right atmosphere, environment, inspiration and guidance. Each child, according to them, is a psychological entity, having its own specific individual needs of growth which have to be understood and developed by the same kind of knowledge and tact by which a good gardener tends to varieties of plants and trees in his garden. Just as each plant needs to be individually looked after, even so, each child, it is contended, is required to be looked after individually. It has been further held that each individual is a great potential dynamo of energy, and if we do not deal with that potentiality, only very little gets actualised, and the rest remains dormant and uncultivated. This means a tremendous waste both for the nation and the world. Not to tap the full potentialities of each individual is thus psychologically unsound and economically unproductive. It has, therefore, been urged that our educational system should either be set aside altogether through some kind of "deschooling" or radically changed in such a way that each individual is provided with conditions and facilities under which he can grow towards his fullness on the lines that are psychologically appropriate to him.

There is another line of thinking according to which it is not enough to develop the potentialities of the individual but also to direct these potentialities towards their highest *values*. It has been argued that the psychological development of the individual is an extremely dangerous process, unless the development is guided by wisdom and skill and directed towards certain desirable and sublime ideals. There is a risk, it is argued, of succeeding in developing only highly egoistic and selfish individuals, if we insist only upon development and do not take a great care to insist on the discovery of the right values, aims, objectives and ideals. It has, therefore, been urged that education should be value-oriented and should provide those conditions and facilities under which each individual is enabled to discover the highest possible values and embody them as effectively as possible in thought, feeling and action.

An unprecedented educational experiment which is taking place in different parts of the world today has resulted in the formulation of new models of learning-teaching process. It has been argued that learning is a process of transmutation, transmutation of innate reflexes into organised and conscious perceptions, visions and actions, transmutation of innate drives into wise and skilful pursuit of means and ends, and transmutation

of innate tendencies into a harmonious integrated personality. It has been contended that there are observable and discernible processes by which the process of learning or of transmutation can be accelerated. We are often asked to consider the tremendous feat of learning that the child performs in the first few years of its life. It has been contended that the child learns so fast because all its occupations are occupations of learning. For the child, all play is learning, and all learning is a play. Again, it is contended, the child learns so fast because the child deals with its universe with its total being by the exercise of all its faculties and by a concrete urge of *experience*. It has been argued that our entire learning process should be so changed that we are able to create for the learner the same conditions which obtain in the child's encounter with its universe. Some educationists have, therefore, pleaded for a search of a school that has no walls, and for studies that have no boundaries.

It has also been argued that the learner learns best under the conditions of freedom to choose, under teacher's wise guidance, what he wants to learn and what he should learn. The learner should have also the freedom of pursuing his studies at his own pace. This argument is further intensified when it is seen that an indispensable condition of the moral and spiritual development is secured only when the learner is given ample opportunities to exercise his *free will*.

Learning by doing is being increasingly advocated. At the same time, it is being recognised that there are, for different categories of learners, different ways of learning. Some students learn better through *aesthetic experience*, some others through *manual work*, while still others through intellectual or meditative *contemplation*. It has, therefore, been suggested that an ideal system of education should provide to each learner that method or such combination of methods which is suitable to his specific needs of learning.

Self-learning is being given in several experiments a pre-eminent place. Individualised programmed instruction, for example, follows an instructional model which aspires to produce an effective communication for securing precisely defined goals of learning, in a manner timed to meet the needs of the individual, mostly with the help of programmed teaching and learning material. An important variant of individualised learning is that of learning by consultation with the teacher, as and when needed. Lecture system, which caters to group learning, plays a minor role in experiments which emphasise self-learning. Even the syllabi and examination system are required to be radically changed in the context of a system based upon self-learning.

Project systems try to combine self-learning with group-learning. Projects may be directed towards an exploration or towards producing some practical action certain actual situations. In a model that is known as Info-Bank, the learner is required to define what he is interested in and the kind of approach that he wants to undertake. The learner is given the freedom to govern his reading and practical activities and to judge the knowledge acquired and its significance. In some educational experiments, a combination of different information materials is made available to the learner and he is given the freedom to construct and control his own learning process and the environment suitable for the chosen learning process. In yet another instructional model, individual learners learn from one another by informing and consulting one another mutually from time to time. At a higher level of consultation, there is experimental testing and feed-back. In some models, the learner takes over the roles of those responsible for action and decision in simulated environment. In some cases, problems to be solved are frequently more complex and make the acquisition of external information necessary, while in others the required information is supplied in advance. In the "Workshop Model", the learners work like colleagues, supported, if necessary, by organisers and advisers, on the solution of real problems with which they are confronted. In this model, the learning of the methods of work is as important as the production of results.

Educationists are perplexed by the phenomenon of unprecedented explosion of knowledge. Teachers and learners are required to deal with this explosion, and efforts are being made to discover accelerated methods of learning and teaching. The necessity of continuous or life-long education is also being underlined. At the same time, teachers and students are required to distinguish more clearly than ever before, those aspects of knowledge which are essential from those which are of peripheral importance.

There is also today an unparalleled width and depth of enquiry, which necessitates a new kind of learning-teaching process that would be at once comprehensive and yet peculiarly specialised or varied so as to suit each individual.

Again, there is today a great quest all over the world towards the synthesis of knowledge and synthesis of culture. Ancient knowledge is being recovered in the context of the modern knowledge. The humanist and the technologist are finding themselves in greater and greater need of each other. It is being increasingly recognised that the learner should not only develop his rational faculties but should also pursue moral and aesthetic tendencies. In India, we go farther and underline the need of a synthesis of science and spirituality. Against this background, there is a quest to discover a point of convergence where different sciences and humanities can meet in a synthesis of knowledge. There is a search for an all-embracing project of work-experience that would generate a continuing process of life-long education. And there is a search for a programme of learning that would necessitate a spontaneous harmony of the needs of a personal development with the needs of collective development. It is being asked if there is a tool of the acceleration of the summing up of the past and the unfolding of the future. And it is asked if there is a method and content of education that would necessitate an automatic synchronization of studies, work-experience and flowering of faculties and values. It has become necessary, both for the learner and for the teacher, to discover or invent such methods by the employment of which the explosion of knowledge can be contained and personality can be developed which would harmonise, progressively, the wideness of the humanist and the skill of the technologist, the disciplined will-force of the moralist and the refined imagination of the artist, and the scrupulous knowledge of the scientist and the sublime vision, wisdom and evergrowing perfection of the profound and wide spiritual culture.

We thus see that there are today powerful trends that necessitate a continual revision of the contents of education as also a continual refinement of the learning—teaching process.

It is against this background that there is a serious thinking in our country to determine the new role that the teacher is called upon to play. The situation in India is in a sense more complex than in many other countries of the world. India is passing through a tremendous period of scientific and cultural efflorescence. This period was marked by a powerful phase of the national freedom struggle during which the Indian sub-continent passed through an unprecedented churning of mental, aesthetic, moral and spiritual ideas. In the course of this churning, profound experiments in the field of education took place, the lessons of which need still to be assimilated. There grew in India during this period an irresistible sentiment to give to the children and the youths of our country a new kind of education, which is freed from the fetters of the system given to us by the British and which would ensure development and promotion among students and teachers not only of the highest values of physical, emotional, mental, aesthetic, moral and spiritual culture, but also those values which are uniquely Indian, and which would at the same time promote a new kind of synthesis appropriate to our own composite culture. India has developed a kind of secularism which needs to be properly defined, understood and promoted. We have to build up young men and women who would have pride in the Indian heritage and our composite culture. This would mean that we have to transmit to the children and youths a true knowledge of India, of India's complexity, of India's greatness and of India's innate tendencies to harmonise and synthesise.

The task that lies ahead of Indian education is difficult. We are speeding rapidly towards the turn of the century, and we are being called upon to take into account the educational needs both of today and of tomorrow.

It is impossible to deal with all aspects of the new challenges that confront us. The framework of the terms of reference referred to our informal working group is limited, and we still restrict ourselves to the task of suggesting the necessary changes in the teachers' training programmes in our country and of suggesting some practicable ideas which can be implemented in the context of our immediate needs. We feel, however, that sooner rather than later a full-fledged Commission should be constituted which will have wider terms of reference so that a detailed examination of the teachers' training programmes can be undertaken. We feel that far reaching recommendations are required to be made if we are to provide a meaningful and progressive education so that they might be able to shoulder the great responsibilities which they will have to bear during the next century when India would have shaped itself more concretely into the image of our cherished dreams.



BASIC IDEAS

In order to deal properly with the terms of reference given to our Working group, it seems necessary to clarify certain basic ideas.

Most importantly, we are called upon to clarify the term, value. Evidently, in the context of our terms of reference, the word value is not to be taken in the sense in which it is used in Economics. The word value as understood in the context of educational philosophy refers to those desirable ideals and goals which are intrinsic in themselves and which, when achieved or attempted to be achieved, evoke a deep sense of fulfilment to one or many or all parts of what we consider to be the highest elements of our nature. In a sense, it may be urged that the word value is basically undefinable, since it denotes a fundamental category and it is itself the highest genus of that category. At the same time, there is a common understanding among all of us as to what we mean when it is said that Truth, Beauty and Goodness are the supreme value of life. They are intrinsic in character and they are ends in themselves. They are considered to be the most desirable ideals and they occur to us whenever we try to conceive of those states of our being or becoming in which we are likely to find some kind of *ultimate* fulfilment.

All true education is fundamentally a process of training whereby the individual is enabled to embody progressively, those values which we in our highest thought and aspiration come to regard as something most desirable.

If we analyse our human nature, we find that there are in us various energies which can be distinguishable under various categories, such as physical, emotional, mental, aesthetic, moral and spiritual. These energies are mostly latent in us and only a part of them are actually active. Even the active part of our energies needs to be developed and directed towards their highest development and towards their highest point of fulfilment in their respective values. But the task of education is not limited merely to the development of our active energies but also to bring out our latent capacities and lead them to their rightful goals and ideals.

The teacher should therefore have a sound knowledge of the psychology of man and should know the secrets of the principles underlying the development of both our active and latent capacities.

In our present system of education, we are too preoccupied with the mental development of the development, we gave a preponderant importance to those qualities which are relevant to our present examination system. We are thus giving not so much of importance to the development of the powers of understanding as to the powers of memory. We do not emphasise the development of *imagination* as much as we emphasise the power of knowing *facts*. We do not give importance to the pursuit of Trust as much as to the pursuit of peace-meal assemblage of topics and subjects which are prescribed in our syllabus. Recently, attempts have been made to ameliorate this situation and some place is being given to physical education and aesthetic education. But the situation is far from satisfactory, and when we come to the domain of moral and spiritual values, the situation is confusing and it seems,

a deeper exploration is required before we give to ourselves some definite idea as to what they mean and what place they can be given in our system of education.

The situation in regard to moral and spiritual values is complicated by the fact that there are today several powerful trends of thought in the light of which morality has come to be regarded as something relative and spirituality is being dismissed as some undefinable category of irrationalism. It is sometimes held that scientific method is the only door to knowledge, while morality and spirituality can at best be a kind of emotional responses. It is, therefore, sometimes argued that what needs to be advanced in our educational system is scientific method and scientific knowledge and that each individual should be left to do what he likes in regard to his moral and spiritual tendencies. As against this, it is being increasingly felt that no education can be complete or even worthwhile if it does not provide to the individual not only the knowledge of the history of moral, religious, and spiritual ideas which are a great part of the human heritage but also a non-dogmatic but disciplined process by which the individual is enabled to embody those values which seem to our human thought as indispensable to the survival of human race at the present critical juncture of human history and to the eventual development of a greater civilisation than we have had hitherto. It is, for instance, universally agreed that pursuit of peace is one of the most desirable things that we should encourage in education all over the world. No body seriously argues that this is a value, which each individual should be left free to pursue or not to pursue and that it should have no place in our educational system. And, we may note that pursuit of peace implies the pursuit of a number of inter-related values such as unity, harmony, mutuality, friendship, faithfulness and sincerity. As a matter of fact, there is in the realm of values an intimate inter-relatedness, and once we admit any given value, we are perforce led to admit the entire range of values.

Nonetheless, it must be admitted that it is not easy to settle the question as to what precise is the relationship between the realm of values and the realm of knowledge, how precisely pursuit of science and pursuit of values should be related to each other, and how precisely we should encourage the pursuit of values in our system of education. There are, however, some guidelines that we can derive from the contemporary educational thought and from some of the great educational experiments conducted in India or elsewhere.

In the domain of physical education, the values that we ought to seek are those of health, strength, plasticity, grace and beauty. In the domain of emotional education, the values that we ought to seek would be those of harmony and friendliness, of courage and heroism, of endurance and perseverance and of irresistible will to conquer the forces of ignorance, division and injustice. In the domain of the mental development, the values that we ought to seek would be those of utmost impartiality, dispassionate search after the Truth, Calm and Silence, and widest possible synthesis. The values pertaining to the aesthetic development would be those of the vision of the Beauty and creative joy of the deepest possible aesthetic experience and expression.

Values that we should seek in the moral and spiritual domain are those of sincerity, faithfulness, obedience to whatever one conceives to be the highest, gratitude, honesty, benevolence, generosity, cheerfulness, selflessness, freedom from egoism, equality in joy and suffering in honour and dishonour, in success and failure, pursuit of the deepest and the highest, of the absolute and ultimate and progressive expression of this pursuit in thought, feeling and action.

It would be observed that the pursuit of the above-mentioned values is not intrinsically related to any particular moral or religious doctrine or any particular spiritual discipline. One can pursue these values as something intrinsic and as ends in themselves, irrespective of whether one holds any particular doctrine of ethics, religion or spirituality. Whether one belongs to one religion or the other or to no religion one can pursue these values devotedly and zealously. This point is extremely important in the context of the Indian situation where

there are a number of religions, including atheistic religions, and where there are people of no religion. This is again important in the context of the fact that our Constitution clearly states that "No religious instruction shall be provided in any educational institution wholly maintained out of the State Fund" and that "No person attending any educational institution recognised by the State or receiving aid out of State fund shall be required to take part in any religious instruction that may be imparted in such institution or to attend any religious worship that may be conducted in such institution or in any premises attached there to unless such person or, if such person is a minor, his guardian has given his consent thereto".

A question is often raised as to whether there is any valid distinction between moral and spiritual values. In answer, it may be said that much depends upon what we intend to include in our definition of the word "morality" or in the word "spirituality". In Indian thought, the distinction between morality and spirituality has been clearly made and we have two definite terms, *Naitik* and *Adhyatmik*, having their specific and distinguishing connotations. The word "morality" connotes a pursuit of the control and mastery over impulses and desires under the guidance and supervening inspiration of a standard of conduct formulated in consideration of man's station and duties in the society or in consideration of any discovered or prescribed intrinsic law of an ideal. Morality is often conceived as a preparation for spirituality. Spirituality, on the other hand, begins when one seeks whatever one conceives to be the *ultimate and absolute for its own sake unconditionally/and without any reserve whatsoever*. Moreover, while morality is often limited to the domain of duties, spirituality is fundamentally a search of the *knowledge* (Sakstatkara) of the highest and the absolute by direct experience and manifestation of this search in every mode of living, thinking and acting.

What is called religious, and what in Indian terminology is termed as *Dharmik* is clearly distinguishable from the moral and the spiritual. The differentia by which religion can be distinguished from morality and spirituality are: (i) a specific *religious* belief which is so exclusive that one cannot accept it irrespective of whether one holds that religious belief or any other or none at all; (ii) every specific religion has, as its essential ingredient, certain prescribed acts rituals and ceremonies; (iii) a religious authority to which religious matters are referred and the decision of which is final. Both moral and spiritual values, particularly those which we have enumerated above, can be practised irrespective of whether one believes in one religion or another or whether one believes in no religion. Both morality and spirituality can be independent of rituals and ceremonies and of any acts specifically prescribed by any particular religion. And both of them are independent of any authority except that of one's own free and direct *experience*.

It is thus clear that education in moral and spiritual values is quite distinct from "religious instruction". What we are proposing is instruction and training in the entire realm of values,—physical, emotional, intellectual, imaginative, aesthetic, moral and spiritual, which can be pursued by any individual irrespective of whether he accepts any religion or no religion.

In addition to the values which are enumerated above, we feel that value-orientation in education must also include, specifically, those values which are being promoted by UNESCO of which India is a Member-State. This would mean that our educational system should encourage the value of world peace, international understanding, and unity of mankind. UNESCO has also put forward through a comprehensive ideal and value, namely, "to be". This ideal has been highlighted in the Report of the International Commission on the development of education, which was constituted by UNESCO in 1971. While explaining the idea of "To Be", M. Edgar Faure, the Chairman of the Commission, stated that one of the underlying assumptions of the Report is "That the aim of development is the complete fulfilment of man, in all the richness of his personality, the complexity of his forms of expression and his various commitments.*

* Learning to be, 1972, Paris, p. vi

The ideal of “to *be*” is distinct from the ideal of “to acquire” and “to possess”. The ideal of “to *be*” refers to that direction of effort which leads individual to look deeply within himself and to find in his inner being the source of his varied potentialities and actualities, the source of a harmony of his varied personalities, and the source of a fulfilment is some kind of perfection that transcends egoism and which rests in a vast and integrated self-hood.

It is pertinent to note that the Indian educational thought has constantly emphasised the value of wholeness, of integrality and comprehensiveness. In Indian thought, a distinction has been made between the ego and the self, between *ahambhava* and *Atman*. According to the Indian thought, whereas the egoistic personality is ridden with self-contradictions and internal conflicts, the true self-hood is free from these contradictions and conflicts, and it is the integrating centre in which varied personalities are harmonised and integrated personality, is thus a recognised ideal that the Indian educational thought has held out as one of the supreme spiritual values. In its fullness, the idea of integrated personality connotes the perfection of a four-fold personality that harmonises *wisdom, power, love and skill in works*. We, therefore, recommended that the pursuit of this fullness of integrated personality may be regarded as one of the highest values which should be pursued in our educational system.

There are, indeed, certain other values which are uniquely Indian, in the sense that even though these values may be shared by India in common with other countries, they are pursued in India either with a certain special zeal and dedication or pursued with a certain speciality or completeness. For example, the value that we attach to the ideal of tolerance is something special in India. In fact, the word tolerance itself is not adequate to convey the intended meaning. In the ordinary idea of tolerance, there is still a feeling that our own preferred idea is somewhat superior to the other contending ideas. On the other hand, what is peculiarly Indian is the sentiment and the recognition that various principal contending ideas are all equally legitimate ideas and that superiority lies not in holding one idea as some preferred idea but in trying to find such a synthesis that each idea finds its own highest fulfilment in it. It is true that all true tendencies towards synthesis, whether found in Plato or Marx, whether in the West or in the East, have this special characteristic. But what is uniquely Indian is that the value and ideal of synthesis has been pursued throughout the long history of Indian culture as a most desirable goal—and that too repeatedly and with a very special insistence. We, therefore, recommend that a special emphasis should be laid in all our learning process towards the seeking of synthesis not only as an ideal of intellectual development but also as a cherished ideal of Indian culture.

Along with the basic idea of synthesis, there is also the accompanying idea of unity, mutuality and oneness in diversity. That in spite of there being varying centrifugal forces, there are also supervening powerful and harmonising centripetal forces operating in the Indian life and that the Indian culture finds its deepest fulfilment not in any exclusive denial but in comprehensive affirmation (or in denial of all denials) need a special emphasis. And we recommend that our education should be so re-oriented as to give a pre-eminent place to the pursuit of the culture of unity in diversity.

Similarly, what is meant by secularism in the Indian context is uniquely Indian. According to the Western idea, secularism means a tendency or a system of beliefs which rejects all forms of religious faith or worship. It means something that pertains to the present world or to things which are not spiritual or sacred. In the Indian context, however, secularism means comprehensiveness in which all religions receive equal protection, treatment and respect, and in which there is place for every one whether he belongs to one religion or another or to no religion. Again Indian secularism encourages us to approach everything, whether material or spiritual, with a sense of sacredness. In Indian secularism there is freedom for the propagation of each religion without hindrance or bar and there is also the freedom to promote and propagate synthesis of religions. At the same time, Indian secularism insists on the promotion of moral and spiritual values which are common to all religions and to no religion as

also on the promotion of a synthesis of science and spirituality. Secularism so defined and understood is thus a very special value that is uniquely Indian.

There are several other Indian values which require a special mention and which should find their right place in our educational system. The sense of joy that is behind various festivals in India which are shared by people of the country is something which can be understood only when one enters into the heart and soul of Indian culture. The Indian idea of the rhythm of life and the law of harmony, expressed by the word "Dharma" is also uniquely Indian. The place that India has given to the womanhood and to motherhood, in particular, is again something very unique to India, and which cannot be explained in terms which are current in the world, whether in the context of any orthodox attitude or in the context of what is known as feminism. Again, the value that we attach to the pursuit of knowledge, to the pursuit of purity, to the pursuit of wisdom is something unique, in the sense that these things are valued most and they are cherished most, and on the call of which we are inspired to renounce every thing. We feel that all this and many other values which are uniquely Indian should be encouraged and fostered.

There are indeed certain elements which are Indian, which are basically contradictory of the true Indian spirit, such as casteism, regionalism, and fanaticism. These have, of course, to be rejected, and they should find no place in our educational system. India has always opposed ignorance and division. This has been India's dominant theme, and even today, our Indian system of education must declare itself opposed to anything that produces ignorance, superstition and division.

It is noteworthy that the great Indian values, some of which we have mentioned above, became dynamically vibrant during the period of India's struggle for freedom. In fact, this period was marked by the rise of great men and women who embodied these values and enriched them. Again, it was during this period that these values guided and shaped great movements and events. Thus a study of our nationalist movement provides us a perennial source of inspiration, and we recommend that we should lay a special emphasis on this study in our educational system, particularly, in the programmes related to the training of teachers.

CAN VALUES BE TAUGHT ?

There is a profound Indian view about teaching which declares that the first principle of teaching is that nothing can be taught. This paradoxical statement may seem at first sight incomprehensible. But when we look closely into it, we find that it contains a significant guideline regarding the methodology of teaching. It does not prohibit teaching, since it is stated to be the first principle of teaching. It does, however, suggest that the methods of teaching should be such that the learner is enabled to discover by means of his own growth and development all that is intended to be learnt. It points out, in other words, that the role of the teacher should be more of a helper and a guide rather than that of an instructor. This would also mean that the teacher should not impose his views on the learner, but he should evoke within the learner the aspiration to learn and to find out the truth by his own free exercise of faculties.

The truth behind this role of the teacher is brought out by the contention that *nothing can be taught to the mind* which is not already concealed as potential knowledge in the inmost being of the learner. One is reminded of the Socratic view that knowledge is innate in our being but it is hidden. Socrates demonstrates in the Platonic dialogue, 'Meno', how a good teacher can, without teaching, but by asking suitable questions, bring out to the surface the true knowledge which is already unconsciously present in the learner. As we know, Socrates and Plato distinguished between opinions, on the one hand, and knowledge, on the other. They point out that whereas opinions can be formed on the basis of questionable sense-experiences, knowledge which consists of pure ideas is independent of sense-experience and can be gained by some kind of experience which is akin to remembrance. In other words, according to Socrates and Plato, knowledge is "remembered" by a process of *uncovering*.

Again, according to Socrates and Plato, virtue is knowledge. Therefore, what is true of knowledge is also true of virtue. Just as knowledge cannot be taught but can only be uncovered even so virtue, too, cannot be taught but can be uncovered. But, here again it does not mean that there is no such thing as teaching or that the teacher has no role to play. It only means that the teacher has to be cognizant of the fact the learner has in him a potentiality and that his role consists of a delicate and skilful operation of uncovering what is hidden or latent in the learner.

There is, indeed, an opposite view, which is advocated mainly by behaviourists, who maintain that the learner has no hidden potentialities except some rudimentary capacities of reflex responses and that anything and everything can be taught to the learner by suitable processes of conditioning which can be designed according to the goals in view. Thus Watson claimed that learners can be trained to become whatever you design them to become. According to this view, everything can be taught, all virtues and values can be taught and cultivated by suitable methods of conditioning.

It is not our purpose to enter into a debate with behaviourism. But it is a fact that even behaviourism acknowledges that conditioning presupposes innate reflexes, and that the process of conditioning is dependent upon a reward-punishment system which, whether

acknowledged or not, can be explained only if the learner has within him an innate drive towards some kind of goalseeking and fulfilment. In other words, even if we admit that external stimulation and conditioning are effective instruments of learning, it does not mean that stimulation and conditioning could work upon a subject that would be devoid of an innate capacity or drive to respond.

Moreover, the claims of behaviourism have been questioned by several rival theories of psychology. The school of mathematical logic, for example, rejects behaviourism and prescribes that the aim in teaching should be more limited and that the claims as to what can be taught should be more modest. It maintains that the aim of teaching should be to teach procedures and not solutions and that the methods should be so employed that the mental processes are taken in the direction of mathematical logic. The *Gestalt* psychology maintains that there are in the learner basic preceptual structures and schemes of behaviour which constitute some kind of basic unity. It underlines, therefore, the presence of an innate intuition in the learner and it prescribes intuitive methods based on preception, which are found largely in audio-visual pedagogy. Psychoanalysis has discovered an unimaginable large field of innate drives of which our active consciousness is normally unconscious. But Freudian form of psychoanalysis, which posited *eros* and *thanatos* as the two ultimate but conflicting innate drives in man, has been largely over-passed by Adler, Jung and others. Modern psychic research is discovering in the sub-conscious a deeper layer which can properly be termed as subliminal, since it is found to be the seat of innate capacities of telepathy, clairvoyance, etc. As psychology is advancing, we seem to be discovering more and more of what is innate in the learner. At the same time, we, are becoming more and more conscious of the necessity to be increasingly vigilant about the *methods* which we should employ in dealing with the learner.

It is, however, sometimes argued that there is a valid distinction between knowledge and values and that while knowledge can be taught values cannot be taught. But when we examine this view more closely, we find that what is meant is that the methods which are valid and appropriate in the field of learning in regard to knowledge are not applicable to the field of learning in regard to values. We may readily accept this contention, and we may insist on the necessity of recognising the fact that corresponding to each domain of learning there are valid and appropriate methods and that the effectivity of learning will depend upon an ever-vigilant discovery of more and more appropriate methods in each domain of learning. It is clear, for example, that while philosophy can be learnt by a process of discussion, swimming cannot be learnt by discussion. In order to learn to swim one has to plunge into water and swim. Similarly, the methods of learning music or painting have to be quite different from those by which we learn mathematics or physics. And indeed, when we come to the realm of values, we must recognise the necessity of a greater scruple in prescribing the methods which can be considered to be distinctively appropriate to this field.

One speciality of the domain of values is that it is more centrally related to *volition* and affection, rather than to *cognition*. And yet, cognition too plays a great role in the training of volition and affection. This point needs to be underlined because of two reasons. Firstly, it is sometimes assumed that value-oriented education should be exclusively or more or less exclusively limited to certain prescribed acts of volition and that the value-oriented learning should be judged by what a learner 'does' rather than what he *knows*. In our view, this is too simplistic and exclusive, and we should avoid the rigidity that flows from this kind of gross exclusivism. Secondly, and this is an opposite, view-it is sometimes argued that learning is primarily a cognitive process and, therefore, value-orientation learning should largely or preponderantly be limited to those methods which are appropriate to cognition. In our *view* this, too, is a gross exclusivism which should be avoided. We recommend, therefore, that while methods appropriate to

volition and affection should be more preponderant, methods appropriate to cognition also should have a legitimate and even an indispensable place. This is reinforced by the fact that the striving towards values stirs up the totality of the being and cognition no less than volition and affection is or can be stimulated to its highest maximum degree, provided that the value-oriented learning is allowed its natural fullness.

Instruction, example and influence are the three instruments of teaching. However, in our present system of education, instruction plays an overwhelmingly important role, and often when we think of teaching we think only of instruction. It is this illegitimate identification that causes much confusion and avoidable controversies. If we examine the matter carefully, we shall find that in an ideal system of teaching, instruction should play a much less important role than example and influence of the teacher. It is true that in the domain of learning where cognitive activities play a more dominant part, instruction through lectures and discussions may have, under certain circumstances, a larger role. But in those domains of learning where volitional and affective activities play a larger part, instruction through methods other than lectures and discussions should play a larger role.

In a system of education, where teaching and instruction are almost identified, there is very little flexibility where example and influence can play their legitimate role. Moreover, our present system is a continuous series of instruction punctuated by home-work and tests which accentuate the rigidity of procedure and mechanical adherence to schedule of time-table syllabi and examinations. In this rigid and mechanical structure, the centre of attention is not the child but the book, the teacher and the syllabus. The methods which are most conducive to the development of the personality of the child such as the methods of self-learning, exercise of free will, individualised pace of progress, etc., do not have even an elbow room. Indeed, if this is the system of education and if we are to remain content with this system of education, most important elements of learning will for ever remain outside this system, and we cannot confidently recommend any effective system of learning, much less any effective programme of value-education.

We envisage, however, that sooner rather than later, our system of education will change in the right direction. We believe that an increasing number of educationists and teachers will come forward to break the rigidities of our educational system. We think that it is possible to make our system more and more flexible. And we maintain that with the right type of training imparted to teachers, a more healthy system of education will eventually be introduced and will become effective.

While on this subject, we would like to make comment on our present system of examinations. Apart from a number of undesirable aspects of our examination system, the one which is particularly conducive to what may be called "anti-value" is the tendency which promotes the idea that passing of an examination and earning of degree is the aim of education. We recommend that radical measures should be adopted to combat this idea and to introduce such changes in our examination system whereby the educational process can remain unalterably fixed on the right aims of education.

We recommend a radical change in the examination system as a necessary condition of any meaningful value-oriented education.

It is sometimes argued that values can best be taught through the instrumentality of a number of subjects rather than through any specific or special subject, whether we may call it by the name of "moral education" or "ethics", or "value-education". We feel that there is a great force behind this contention and we readily recommend that a *well-conceived programme of studies of various subjects should naturally provide, both in their content and thrust, the requisite materials for value-education.*

The question, however, is whether our current programmes of studies have been so carefully devised as to emphasise those aspects which can readily provide to teachers and students

the required opportunities, conditions and materials for value-education. We feel that much work remains to be done before we can give a confident answer in the affirmative. But even if our programmes of studies are revised, there will still remain the specific area of value-education which, in our view, should receive a special, although not exclusive, attention and treatment. In other words, we feel that there should be in the totality of educational programmes a *core programme* of value-education. This core programme should be so carefully devised that various threads of this programme are woven into the complex totality of all the other programmes of studies. And yet, the central theme of value-education would not form a mere appendage of all other subjects but would stand out as the over-arching and the supervening subject of basic importance.

We further recommend that a suitable study of this core programme should form an important part of teachers' training programmes in our country.

We shall illustrate this recommendation in the next chapter.



AN OUTLINE PROGRAMME OF VALUE-ORIENTED EDUCATION AND RELEVANT PEDAGOGICAL SUGGESTIONS

I

Education is a vast cycle, and what we propose for one sector of education has repercussions on all the other sectors of education. If we wish our teachers to be value-oriented, it is not merely because we want to tone up our teachers' training programmes. *We want our teachers to be value-oriented* because we want them to be rightly equipped as vehicles of values for the benefit of our children and youths. By his very nature, teacher is a transmitter, a messenger, a carrier. Our determination of what he has to transmit will depend upon what we determine to be valuable for our children and youths. This point has been kept in view while presenting the following outline of a possible programme of value-oriented education which could be treated as a core of the totality of the teachers' training programme.

1. **Philosophy, Education and Values :**

Man in the Universe: Philosophical views: Indian and Western

Aim of Human Life: Various views:

Supra-cosmic, Supra-terrestrial, cosmic-terrestrial, integral.

Man's need of progress

Progress and Education

Aims of Education: Western and Indian themes

UNESCO's ideals and recommendations

"Learning to be". The idea of Learning Society.

Education for International Understanding, Peace and Human Rights.

Philosophy of New Methods of Education

A synoptic view of the recent trends in Learning-teaching processes

Philosophy of Values

Definition of values, moral and spiritual values, aesthetic and emotional values, values of intellectual and physical culture, Ideals of Liberty, Equality, Fraternity, Philosophy of Indian Values.

2. **Psychology, Education and Values :**

A. Man and Personality

B. Development of Personality:

Ego, Memory and Self: Indian and Western Views. Planes and Parts of the Being :

Inconscient, Subconscient, Physical, Vital, Rational, Aesthetic, Ethical, Psychic, Spiritual.

Multiple Personalities in Man

Conflicts within Man

Harmonisation of Personalities

Freedom from Ego-consciousness

Integration of Personality

—Higher Levels of Personality;

Multi-dimensional Personality;

Balanced Personality;

Personality of Equanimity;

Four-fold Personality of Wisdom, Power, Harmony and Skill.

—Education of the Body and Values of Physical Culture;

—Education of the Vital and Values of Vital Culture;

—Education of the Rational, ethical and aesthetic being and values of mental culture.

—Education of the inmost being and values of psychic and spiritual culture;

—Concept of Psychological Perfection.

3. Science and Values:

Nature of Scientific thinking;

Pursuit of the Value of Truth through Science;

Science and Self-knowledge;

Striking facts revealed by Science;

Appearance and Reality of Matter;

Life in Plants;

Extraordinary Phenomena of Intelligence in Birds and Animals;

The Mysteries of the Human Body;

Interdependence of Body and Mind;

Role of Intuition in Discoveries and Inventions;

Idea of the Fourth Dimension;

Man and Evolution;

Possibility of Mutation of Species;

Man and his Mutation;

Science, Man and Values.

4. Philosophy and Values:

The Nature of Philosophical Thinking;

—its distinction from scientific thinking;

—Philosophy and pursuit of the value of Truth

Philosophy and the Idea of God

Proofs of the Existence of God

Attributes of God: Omnipresence, Omniscience, Omnipotence.

Theories of Good and Evil :

a) Utilitarianism;

b) Intuitionism;

c) Beyond Good and Evil.

The problem of Evil, Suffering and Death

The problem of Transformation of Human Nature.

5. Religion, Spirituality and Values :

Distinction between Religion and Spirituality;
 Salient Features of Hinduism, Islam, Christianity, Buddhism, Jainism, Sikhism, Zoroastrianism and Judaism.
 Detailed study of the Lives of Rama, Krishna, Buddha, Mahavira, Zoroaster, Jesus Christ, Prophet Mohammed, Guru Nanak, Sri Ramakrishna, Swami Vivekananda.
 Selected Parables, myths and legends
 Indian Catholicism, Secularism, Tolerance and Synthesis
 Psychology of Worship and Prayer
 Psychology of Action without Desire
 Psychology of Concentration:
 Meditation and Contemplation.
 Central spiritual Experiences:
 Liberation from the Ego;
 Cosmic Consciousness;
 Transcendental Consciousness;
 Spiritual Transformation;
 Yoga as practical psychology.
 Yoga as Science of Spiritual Experiences;
 Systems of Yoga ;
 Integral Yoga of Shri Aurobindo.
 Synthesis of Science and Spirituality.

6. Art and Values :

What is Art ?

Artistic experience: Some Accounts:

Leonardo da Vinci, Beethoven,
 Rabindra Nath Tagore.

Six Limbs of Indian Art:

- | | |
|----------------------------|--|
| (a) <i>rupabheda</i> : | The distinction of forms; |
| (b) <i>pramana</i> : | proportion, arrangement of line and mass, design, harmony, perspective; |
| (c) <i>bhava</i> : | the emotion or aesthetic feeling expressed by the form; |
| (d) <i>lavanya</i> : | the seeking for beauty and charm for the satisfaction of aesthetic spirit; |
| (e) <i>sadrishya</i> : | truth of the form and its suggestion; |
| (f) <i>varnikabhanga</i> : | the turn, combination, harmony of colours. |

Art and the pursuit of the Value of Beauty:

Beauty in relation to poetry, music, painting, architecture, dance and drama :
 some illustrations.

7. Psychological Exercises of Aspiration, Will and Introspection as aids to the pursuit of values:

Examples

8. Environment and Values :

Harmony with Nature

Love for Vegetable and Animal Kingdom

Ecological Balances and Need to protect Earth to receive protection of Earth

Eco-development programmes.

9. Works of Community Service, Courage and Heroism:

Examples

10. Physical Culture and its Values:

(a) Health; (b) Strength; (c) Agility; (d) Grace; and (e) Beauty.

An Ideal Sportsman.

Meaning of Gymnastics, Athletics, Aquatics, Combatives (Indian wrestling, judo, karate), Games (Indian and Western).

A Daily Programme of Physical Culture
(Theory and Practice).

11. Selected Stories, Plays and Passages of Literature that inspire the pursuit of Truth, Beauty and Goodness :

Some Examples

Creation of Educational Environment through Exhibitions, Interior decoration and stimulating atmosphere.

Lessons of History as an aid to the pursuit of Values :

Some Examples.

Theme of Unity of Mankind in world History.

12. Practical Suggestions and Hints to Teachers :

(Considering the over-arching importance of the suggestions and hints, we propose to present details in the next Section).

II**(I)**

The secret of teaching values is to inspire and kindle the quest among the students by means of one's own example of character and mastery of knowledge. It is by embodying values within ourselves that we can really radiate values to our students.

Value-oriented education should not be conceived as an enunciation of a series of Do's and don't's. The idea of a series of Do's and Don't's implies a belief that there are certain actions which are absolutely good, and there are others which are absolutely bad. An inner process, however, shows that outer actions derive their value only in relation to the inner motive and the inner consciousness from which those actions emerge. It is not actions in themselves but the inner qualities behind actions which are important. The given right quality may express itself in different forms of actions. And each of these actions would be right, since behind each one of them there is the living vibration of the right quality. On the other hand, there are several actions which may apparently seem to be good and right in their outer form, and yet, if they are not spontaneous expressions of the right quality, they cease to have any moral and spiritual value.

A good teacher should, therefore, have a sound psychological knowledge of the different parts of the being, of the different qualities that come into play in various

actions, and of the right laws of the development of personality in relation to the development of capacities and values of an integrated personality.

As we have noted elsewhere, values cannot be taught in the same way as lessons of information. Instruction should form a minor role, and a major role should be assigned to intimate contact and individual guidance. The role of the teacher is to put the child on the right road to his perfection and to encourage him in his growth by watching, suggestions and helping, but not imposing or interfering.

All occasions of daily life should be utilised by the teacher to bring his student nearer to the realisation of the ideals. There are occasions when children express wild impulses and passions, and often they are in revolt. Children have their own daily battles of loyalties and friendships, and there are moments of desperate depression and of violent enthusiasm. There are occasions when children get vexed, become sulky and go on strike. All these occasions are occasions for value-oriented education. With patience and perseverance, the teacher can utilise all these occasions to show the truth and light and to awaken among the children the right sense and the right direction of true progress.

(2)

We may now venture to suggest some further guidelines which may be helpful to teachers at different levels of guiding and helping the children:

- (a) It may first be noted that a good many children are under the influence of their inner psychic and spiritual being which shows itself very distinctly at times in their spontaneous turning truth, beauty and goodness. To recognise this turning and to encourage it *wisely* and with a deep sympathy would be the first indispensable step.
- (b) The most important quality to develop among the children is *sincerity*.
- (c) This quality and several other qualities are taught infinitely better by example than by beautiful speeches.
- (d) The undesirable impulses and habits should not be treated harshly. The child should not be scolded. Particularly, care should be taken not to rebuke a child for a fault which one commits oneself. Children are very keen and clear-sighted observers: they soon find out the educators' weaknesses and note them without pity.
- (e) When a child commits a mistake, one must see that he confesses it to the teacher *spontaneously and frankly*; and when he has confessed it he should be made to understand with kindness and affection what was wrong in movement and that he should not repeat it. A fault confessed must be forgiven.
- (f) A child should be encouraged to think of wrong impulses not as sins or offences but as symptoms of a curable disease which can be remedied by a steady and sustained effort of the will—falsehood being rejected and replaced by truth, fear by courage, selfishness by sacrifice, malice by love.
- (g) Great care should be taken to see that unformed virtues are not rejected as faults. The wildness and recklessness of many young natures are only overflowing of an excessive strength, greatness and nobility. They should be purified, not discouraged.
- (h) An affection, that is firm yet gentle, sees clearly, and a sufficiently practical knowledge will create bonds of trust that are indispensable for the educator to make the education of a child effective and value-oriented.

- (i) When a child asks a question, he should not be answered by saying that it is stupid or foolish, or that the answer will not be understood by him. Curiosity cannot be postponed, and an effort must be made to answer questions truthfully and in such a way as to make the answer comprehensible to the student's mental capacity.
- (j) The teacher should ensure that the student gradually begins to become aware of his deeper self and that with this growing awareness the student is able to harmonise and resolve his inner conflicts.
- (k) It should be emphasised that if one has a sincere and steady aspiration, a persistent and dynamic will, one is sure to meet in one way or another, externally by study and instruction, internally by concentration, revelation or experience, the help that one needs. Only one thing is absolutely indispensable, namely, *the will to discover and realise*. This discovery and this realisation should be the primary occupation of the being, the pearl of great price which one should acquire at any cost. Whatever one does, whatever one's occupation and activity, the will to find the truth of one's being and to unite with it should always burn like fire behind all that one does, thinks and feels.
- (l) At higher levels of development, teacher should use the methods of daily conversation and books read from day to day. Books should contain lofty examples of the past, given not as moral lessons but as things of supreme human interest. These books should also contain (a) great thoughts of great souls, (b) passages of literature which set fire to the highest emotions and promote the highest aspirations, and (c) records of history and biography which exemplify the living of great thoughts, noble emotions and inspiring ideals.
- (m) Opportunities should be given or created which would enable students to embody progressively higher and nobler values.

(3)

There are important aspects of the mental, vital and physical education which contribute to the value-oriented education. They can be briefly mentioned :

- (a) In its natural state the human mind is limited in its vision, and narrow in its understanding. It is often rigid in its conceptions, and a certain effort is needed to enlarge it to make it supple and deep. Hence, it is very necessary to develop in the child the inclination and capacity to consider everything from as many points of view as possible. There is an exercise in this connection which gives greater suppleness and an elevation to thought. It is as follows :

A clearly formulated thesis is set; against it is opposed an anti-thesis, formulated with the same precision. Then by careful reflection the problem must be widened or transcended so that a synthesis is found which unites the two contraries in a larger, higher and more comprehensive idea.

Another exercise is to control the mind from judging things and people hastily and without sufficient data. True knowledge is always at a higher level, and one must be able to reach not only the domain of pure ideas but even of deeper experiences. Therefore, the mind should be trained to be silent and to search deeply in order to derive knowledge from higher regions of pure ideas and deeper experiences.

One may suggest a further exercise :
Whenever there is a disagreement on any matter, as a decision to take, or an action to accomplish, one must not stick to one's own conception or point

of view. On the contrary, one must try to understand the other persons point of view, put oneself in his place and, instead of quarrelling, find out a solution which can reasonably satisfy both parties. There is always one for men of goodwill.

A wide, subtle, rich, complex, attentive, quiet and silent mind is a powerful base not only for the discovery of supreme values but also for manifesting them in our outer actions, thoughts and feelings.

- (b) The vital being in us is the seat of impulses and desires, of enthusiasm and violence, of dynamic energy and desperate depression, of passions and revolt. The vital being is, however, a good worker, although most often it seeks its own satisfaction. If that is refused totally or even partially, it gets vexed, sulky and goes on strike.

An exercise at these moments is to remain quiet and refuse to act. For it is important to realise that at such times one does stupid things and can, in a few moments, destroy or spoil what one has gained in months of regular effort.

Another exercise is to deal with the vital as one deals with child in revolt, with patience and perseverance, showing it the truth and the light, endeavouring to convince it and awaken in it the goodwill.

A wide, strong, calm but dynamic vital, capable of right emotion, right decision and right execution is an invaluable aid to the realisation of supreme values.

- (c) The body by nature is a docile and faithful instrument but it is very often misused by the mind with its dogmas, its rigid and arbitrary principles, and by the vital with its passions, its excesses and dissipations. It is these which are the cause of bodily fatigue, exhaustion and disease. The body must, therefore, be freed from the tyranny of the mind and the vital, and this can be done by training the body to feel and sense the presence of inmost harmony and peace and to learn to obey its governance.

The emphasis in physical education should be laid on the development of health, strength, agility, grace and beauty through various exercises, whether done by Yogic Asans or by other methods of physical culture such as gymnastics, athletics, aquatics, combatives, games and sports. When the body is rightly trained, it will learn to put forth at every minute the effort that is demanded of it, for it will have learnt to find rest in action, and to replace through contact with universal forces and energies what it spends consciously and usefully. By this sound and balanced practice, a new harmony will manifest in the body, which will give right proportions and the ideal beauty of form.

There are many sports which help to form and necessitate the qualities of courage, hardihood energetic action, initiative, steadiness of will, rapid decision and action, the perception of what is to be done in an emergency and dexterity in doing it. Another invaluable result of these sports is the growth of the sporting spirit. This includes good humour and tolerance and consideration for all, a right attitude and friendliness to competitors and rivals, self-control and scrupulous observance of the laws of the games, fair play and avoidance of the use of foul means, equal acceptance of victory or defeat without bad humour, and loyal acceptance of the decisions of the appointed judge, umpire or referee. More important still is the custom of discipline, obedience, order and habit of team work which certain games necessitate.

In the words of Sri Aurobindo :

“If they (the above qualities) could be made more common not only in the life of the individual but in the national life and in the international where at the pre-

sent day the opposite tendencies have become too rampant, existence in this troubled world of ours would be smoother and might open to a greater chance of concord and amity of which it stands very much in need. The nation which possesses them in the highest degree is likely to be strongest for victory, success and greatness, but also for the contribution it can make towards the bringing about of unity and more harmonious world order towards which we look as our hope for humanity's future."

(4)

Works of community service should be included as a part of the total educational process. But to make community service truly value-oriented, emphasis should be laid on the true spirit with which the proposed work is to be done. Requisite spirit can be developed progressively through certain successive stages. For example, the work inspired by desire or by restlessness should be replaced by the work done with ever-showing skill and perfection. At the higher stage, work should be done in order to discover its relationship with one's own inmost and highest aspirations. At a still higher level, work should be looked upon as an offering, without any sense of bargain. At still higher stages, work should be done in consonance with the highest ideal that is being progressively worked out in the world, namely, the ideal of solidarity, unity and harmony. The entire discipline of work should be looked upon as *tapasya*, which should be carried out not only in right spirit but also with efficiency and skill. The true morality and spirituality demand meticulous care in handling material things, and one should not tolerate one's own forgetfulness or idleness. There should be a living worship of things, materials, tools and processes of works. There should be an increasing awareness that matter too is sacred.

(5)

An important element in children's development is the presentation of dreams of a new world, a world of peace and international understanding, a world where truth alone would prevail, a world where beauty and goodness would pervade all that we see and experience.

Stories and plays to illustrate these dreams would be an effective instrument. Artistic imagination that would refine sensitivity and sense of beauty should develop right from the early stages of education. Even ordinary habitual things of daily life should be taught as activities of art and beauty. That even activities such as those of bathing, cleaning the teeth, dressing, sitting and standing require art and refined sense of beauty should be brought home to children and young students.

Students should be encouraged to live in harmony with nature and to develop the habit of calm and intimate company of plants, trees and flowers.

At a little higher stage, students may be introduced to the art of listening to music. Acquaintance with some selected ragas (Indian) and harmonies (Western) should be encouraged. Exhibition of books of beauty in its various aspects should also form part of the programmes in schools. A great stress should be laid upon physical fitness as an essential part of the pursuit of beauty.

Those who have special interest in music, dance, art and poetry should be given *special facilities* so that they can develop their interests and capacities in these fields.

Examples of poetic excellence should also be presented to the students in various ways. An idea should be emphasised that just as there is beauty in the harmony of physical forms, even so there is beauty in the harmony of the forms of thoughts words, feelings and deeds.

At a still higher level, special emphasis may be laid on the powers of expression, such as faultless recitation, poetry and dramatics. A special emphasis should be laid on the study of the appreciation of art and music.

(6)

A. Since stories play a great role in providing inspiration to the children in regard to values, teachers should prepare various compositions of stories and plays from the world literature which would satisfy at the best the following criteria :

- (i) They should have been written in a language that is chaste and beautiful;
- (ii) They should be full of human interest, which, however do not involve plots of mischief and cunning; and
- (iii) They should be able to create an atmosphere of peace and harmony and a spontaneous inspiration for Truth, Beauty and Goodness.
(Some illustrative stories are given in one of the appendices).

B. Teachers should also endeavour to :

- (a) Select and *compile exercises* (i) of remembering and repeating noble aspirations and thoughts, (ii) of observation and accurate descriptions, and (iii) of control of senses and speech and behaviour;
- (b) identify subjects and topics which develop *sense of wonder*;
- (c) identify topics and subjects which would provide an *inter-disciplinary study of science and values*;
- (d) identify activities which may relate to the free choice directed towards *control and mastery over lower impulses and towards excellence in studies and in works*;
- (e) identify topics that would help students to *widen and heighten their consciousness*;
- (f) select topics related to *self-knowledge* and to the *methods of concentration* by which human consciousness can be developed not only horizontally but also vertically so as to *create states of consciousness in which mutuality, harmony and true brotherhood could flower spontaneously*;
- (g) identify subjects and topics related to values needed for a *new world order of Liberty, Equality and Fraternity*; and
- (h) finally, identify subjects and topics related to the *Values of the Synthesis of the East and the West*.

We would like to reiterate, however, that if the teacher is to play his right role in the promotion of value-oriented education, the teacher himself should be value-oriented. It is only when he is himself value-oriented, that he will be able to give the necessary inspiration, help and guidance to his students. As we have noted elsewhere, values cannot be taught merely by discourses, just as swimming cannot be taught merely by lectures. A good teacher of swimming has to be a swimmer himself, and he should be able to take the learner into the waters to make him swim. Similarly, a teacher of values should himself be a seeker and aspirant of values, and he should be ready to walk with the learner on the long and difficult path of realising and embodying values.

In this context, it seems worthwhile to dwell at some length *on the concept of the teacher*, and this we propose to do in the next chapter.

THE TEACHER AND HIS TASK

What is required of a teacher? There can be no single or simple answer to the question. The teacher must, of course, teach which, according to the Oxford Dictionary, means to give instructions and lessons in a subject; but this, surely, is not all that is expected of him.

Consideration of the teacher's role becomes somewhat abstract in the background of the unpleasant reality that although there is in our country a large army of teachers and a sizable number and variety of institutions for professional training of the teachers, there is no 'profession' of teaching as such indicative of what the teachers stand for and what responsibility the profession professes to own for itself. In spite of more than three decades of independence, the authoritarian control, characteristic of the sad imperial times, still prevails and the teacher is told what he must do and how to do what he must. He is not expected to have a mind of his own and he is only marginally involved, if at all, in decision-making relating to goals, means, administration and organisation of education all of which is done for him by others and done remotely. The teacher is expected merely to obey; teach what he is asked to teach; teach those pupils in the selection of whom he has had little choice; limit his teaching to the books and courses prescribed; train pupils in his charge to pass examinations which are held and evaluated by others and finally be judged and rewarded by standards which have hardly any concern with his professional conscience. His task is more or less mechanical and he must carry out instructions conveyed to him by the grand machinery of education consisting of boards of education, universities, government departments and others. Professional idealism, professional morality, professional conscience, professional standards of behaviour and, in brief, the professional spirit, does not grow in vacuum of professional responsibility and involvement in relevant decision-making relating to education. It would sound cruel but it is not for wrong to say that the teachers constitute only a large labour force for building education as best technicians and mechanics but not builders, designers and architects. This would be evident from the major concerns expressed by our teachers' organisations and associations, which are not unlike those of other labour organisations in respect of manner of expression which is not invariably elegant and dignified as well as of substance of demands which hardly goes beyond the size of the pay packets and personal benefit. It is some times asked: would it matter to education at all, if professional training such as is imparted at present to the various categories of teachers is withdrawn? It would not be pure cynicism to answer that some good money will be saved and education will be spared much unmerited damage that is being done to it by the formality of training required only to meet the regulations governing selection of professional staff. The freedom allowed by the states to the higher echelons of the teaching profession, which are excused formal professional education, has also not been used for cultivation of professional spirit nor for refinement of educational ends and means and attitudes. The imperative need of the present time in our country is to create conditions necessary for cultivation of refined professional personality and life-style for the teacher worthy of his responsibility and dignity as an inspirer, and, to no small extent, as a fashioner of the human destiny. Teacher is too low nor too high in the hierarchy of the profession to be denied the elevating experience.

The image of the teacher varies from time to time, country to country and cultural traditions of different races and seems to be influenced to no small extent by the prevailing conditions and problems of life, vital to the individual and the community. Expectations from the teacher differ and even conflict. Sparta, of old, was intolerant of the weaklings who were better left to perish unlamented; only the strong and able were to be made stronger and abler. This attitude contrasts with the distrust of talent expressed by the unimaginative devotees of democracy as well as, on the other extreme, with the contemporary human concern for the mentally and physically handicapped. We still entertain admiration for some of the stern but genuinely goodhearted teachers who believed that education was best imparted through the rod, the neglect of which was equated with unbecoming softness and professional irresponsibility. This picture differs widely from some of the contemporary permissive attitudes which encourage primrose-pathing and even dalliance and suffer anarchical outbursts and destructive actions of the pupils as legitimate expression of protest against the failings of the ruling generation. Goldsmith gives a romantic picture of his teacher—and father—"who passed rich for forty pounds a year"—and left every one wondering "how such a small head could carry all he knew." The picture of the teacher-poor and not very scholarly but nonetheless noble—would bear mention :

"Like some tall cliff that lifts its awful form,
Swells from the vale and midway leaves the storm,
Though around his breast the rolling clouds are spread
Eternal sun-shine settles on his head."

In our own country, we cherish nostalgically the idyllic picture of the ashrams of our 'rishis' located in secluded forests, "far from the madding crowds ignoble strife," where the teacher and the taught shared, alike, the chores of life as well as lofty philosophy. To live in the ashrams, the wall-less institutions; to live with nature and to sit at the feet of the master and watch him live and work and think was considered to be the best of education.

Behind the seeming differences in the role of the teacher in various societies, some common attitudes are discernible. One such feature relates to the culture of the people which the teacher is expected to communicate to the new generation along with its hopes and fears. In open societies with liberal traditions culture is not forced down the throats of the pupils. The teacher is free to interpret culture and its significance to the contemporary problems of life and to allow criticism by students of its various aspects and implications. The pupils are not expected to accept cultural attitudes of the past as a creed but they have to be aware of the ripe thinking of the past generations on problems which have mattered to life of the people and to its happiness. In other societies where the ends of education are confined to the ends of the state, the options for the teacher are restricted and he is expected to be a conformist and to inculcate in the minds of the pupils dogmatic acceptance of political ideologies for theological doctrines advocated by the leadership in power. There are also societies which have recently recovered freedom after long periods of political and cultural domination where there is a kind of ambivalence because of cultural alienation. Unsure of their identity, the people tend to be eclectic and view their problems as outsiders would view them, that is, with little emotion and sense of involvement. It takes time to get over the mental attitudes to which people get accustomed through generations of educational and cultural influences and it requires no small courage to look at things afresh. Even if it means mounting a big effort, it is necessary that the process of self-examination and self-determination which are essential to all cultures, should begin and continue vigorously.

There are teachers and teachers. Socrates crusaded against the sophists of his time who taught the youth to be clever and to learn effective rhetoric to gain popular applause by making the worse appear the better reason. Fagin, a character of Dickens, taught small urchins the fine art of pick-pocketing. We have teachers who teach wrestling, cri-

cket, judo, karate and other sports. We also have teachers who teach music, painting, manual skills, workshop practice, agricultural operations and other arts and crafts necessary for making money and earning a livelihood. But the word 'teacher' does not refer to those who train pupils merely for making a living—not as it is sometimes said for "preparing slaves to a machine or to an office or to a single money-making skill." It is true that a teacher with a vision can give liberal orientation to instruction in any special skill or vocation. The word teacher, however, refers to those who impart education fitted for a free man, free to order his life according to his well-conceived thoughts and philosophy of life, free from whatever social and other pressures which inhibit or compel the mind of man. Epictetus observed, "We must not believe the many who say that free persons only ought to be educated ; but we should rather believe the philosophers who say that the educated only are free". The ancient Indian adage says that is education which is for liberation of the spirit ; liberation from all bondages which come to it by birth and are imposed by custom and by society. Milton viewed "a complete and generous education that which fits a man to perform justly, skillfully and magnanimously all offices both private and public of peace and war." Descartes was of the view that "the end of study should be to direct the mind towards enunciation of sound and correct judgements on all matters that come before it." Milton emphasised the moral and Descartes the intellectual aspect of freedom. Education for freedom is inspiration for continuous initiative to growth from within to full and prudent utilisation of all abilities of a person, that is in other words, to self-realisation. Education of a free person lies in his appreciation of his role, relationship and responsibility to the physical and social environment in which he is cast, and at the same time experiencing of the deeper awareness within him that while he is in the world he is not of it. He may find himself caged in a body, impelled by the baffling powers of the mind and circumstanced by time and space; but nevertheless, he is still free, if he chooses to be so to explore his spiritual essence. The teacher is bound by a curriculum and he must teach subjects which he is called upon to teach; but most powerful influence of his personality lies in 'the hidden curriculum' of his personality and silent message which is exuded by his way of thinking, discipline of mind and refinement of tastes. A man is what he loves and cares for. Says the Bhagwat Geeta, "A true teacher helps a pupil to discover his own personal philosophy or the invisible sun within him." In more poetic language Frost felt that each man should be inspired to find the "little metaphors" or tentatively stated truths by which we live. It is no wonder that he insisted that only a free born can realise and act upon the assumption that all learning is individual.

A teacher must no doubt teach certain subjects. The purpose is not merely to impart knowledge of the subject and help to train the mind of the pupil in the discipline of thinking characteristic of the subject and to apply what he learns to what he needs. He is expected to relate what he teaches, through processes of formal and non-formal instruction, to the wider objectives of education, viz, cultivation of spirit of independent enquiry and sensitiveness to moral obligations and good tastes. Moral values have bearing on the context of social life and human relationship. Social history is a continuing experiment, often silent and unconscious; but sometimes deliberate and violent, for adjustment between individual and social growth. It happens some times that a society striving for security and survival in the internationally competitive communities and maximisation of economic efficiency tends to exercise strangle-hold on the individual and dwarf his personality. Strange phenomena some times overtake the people-senseless struggle for power leading to wars, oppression of the weak, threats unleashed by piling of nuclear and other weapons of destruction; development of industries in some countries with consequent economic enslavement of the less developed countries; defilement of environment and massacre of forests, these and other fears exercise the minds of the thinking people. The teacher must ever be alert and watch out what may affect the future of humanity. The future is before him in the class-room ; in the youth under his tutelage. His main concerns would obviously be to strive to cultivate interests and skills necessary for responsible evaluation of the social and human context and abilities to formulate judgements and provide correctives necessary to remove prevailing imbalances with a

view to enabling full freedom for growth both for the individual and the society and to preserve the society from the threatening ills. The teacher should therefore learn to appreciate and evaluate the context of the contemporary social life and the factors that condition it. He should also learn to invite and encourage pupils to contemplate in a detached, dispassionate and objective manner on the social trends of his times and to have visions of life as ideally lives as well as of effective and peaceful methods of social change. In order to be able to perform this function satisfactorily, the teacher has to be well-informed of the currents and cross-currents, historical and ideological, which influence life. The teacher should cultivate silent, sober, and serene detachment to sense what ails the individual and the society and to read the writing on the wall and to appreciate where humanity is drifting to. The detachment and self-discipline of old and experienced teachers should give them visions of the future ; in Milton's words "Old experience doth attain,

Something like a prophetic strain."

A teacher thus has to be very much more than a well informed being. "A merely well-informed person is most useless bore on earth", said Whitehead. "I would rather fashion my mind than furnish it", said Montaigne. The mind is fashioned by quiet but vigorous self-examination. "Daily discourse about virtue is the greatest good of men and the unexamined life is not worth living", said Socrates. According to Aristotle, "thinking is the occupation of gods from which springs their happiness and ours."

It does not seem fair to the teacher, knowing his social and academic back-ground to pitch his ideal uncomfortably high and not to make allowance for his mundane foibles; nor, on the other hand, it is comforting to consider the damage done when the teacher falls short of expectations. Butler Act of 1944 in UK had a nice line written on top: "What our schools are, the race shall be". Even earlier, Martin Luther observed, "We can get along without burgomasters, princes and noblemen, but we can't do without schools for they must rule the world". The determining consideration should not be to suit the ends of education to kind of teachers available for the profession, but how best to inspire and raise the quality of mind and competence of whosoever is available wants to be a teacher so that he is able, as best as possible, to live up to the ideals expected of the profession. Well-planned effort should be made so that the profession of a teacher becomes for him a calling from within: a source of his unending happiness. If the effort is made, there would atleast be a few teachers who would feel inspired by the ideals and what is more important, that awareness of professional conscience will be aroused. It forebodes ill for the people if their teachers fail.

The main expectation of a teacher is that he helps the pupil to free himself from 'for which the English words sorrow or grief hardly bring out the meaning for' 'is said to be caused by attachment, hatred and other baser emotions of men. It is sad to note that the general trend among the talented teachers is to make extra money through large number of private tuitions and among those not so talented to seek favour of political houses and earn places and positions without meriting them. The rest of them gradually lose enthusiasm and become indifferent.

In most of the schools the teacher is in contact with his pupils during the school or college working hours—five or six hours. After these school hours the educational process does not come to a stop nor does the pupil hybernate. In fact more compelling and alluring and indeed more effective processes of education or miseducation-keep operating in the world outside the school. The environment, natural and at home and outside, keeps shaping the mind of the young. There was never any time a choice between 'education' and 'no-education', for to live itself is education. It was said at one time that to live in the Athens of Pericles was the best of education. The choice always is between 'bad' education and 'good' education. At no time in the history of mankind, the forces of com-

munication technology—the films, radio, TV, the newspapers—keep influencing the mind all the time. The hypnotic oratory of deception has been perfected by politicians. The conduct of many of our leaders and functioning of social and political institutions do not go unnoticed by the youth. Blatant corruption and its callous tolerance; low means and shortcuts to power and wealth; the manner in which civic and political institutions are run; the way the government offices and officers function; the devices by which elections are fought and positions of power gained; these and several other factors exercise influence on the youthful minds and they are sometimes reflected and rehearsed in the elections to the college/university unions and the perpetual war against the university authorities. Increasing instances of brutal violence, tardy justice, all too concerned for natural justice to the culprit and totally unconcerned for any justice to the wronged, robbed and slaughtered, seem to make the youth feel that laws are made to defeat justice. These and other factors build in the minds of the youth a moral attitude and encourage permissiveness. The youth is intelligent enough to realise what deliberate misuse of some otherwise unexceptional concepts—democracy, socialism, liberty of expression, rights of minorities and weaker sections of society, and other similar concepts is made for the benefit of a few and the worst crimes are committed in the name of social and political catchwords. Dostoevsky repeatedly warned against playing irresponsibly with abstract ideas, e.g. democracy, socialism, liberty, equality and so on—because ‘ideas have consequences’. There is enough experience of how these good concepts are used and what strange ends they are made to serve. Whithead pointed out that great ideas enter reality in strange disguises and disgusting alliances. Roszak draws attention to the vexing paradoxes of modern industrial and technological age, viz. that intensified progress seems to be bound up with intensified unfreedom and thanks to communication technology, irrationality acquires character of rationality. It is in this background that the teacher is expected to keep himself vigilant and provide models of sobriety and cool observation and thinking. Never before the task of the teacher was more challenging nor was he expected to wage a longer struggle with himself to keep his poise, clarity of vision and sobriety of judgement. This self-discipline on the part of the teacher cannot be taken for granted; he had to be given opportunities for learning to exercise self-discipline to keep him cool in the bewildering phenomenon of life. Nietzsche compared an educated person to a tight rope walker; all the drum beating and noises, and the jostling of the crowds around him would not disturb his balance. This virtue cannot be imparted through formal classroom instruction. If the teacher has it, the pupils will hopefully have it.

Tradition is said to bring to teachers respect of the pupil and the society alike; but this tradition has received shocks in recent times and the teachers cannot take respect for granted. He has to earn it in the hard way and to merit it. His scholarship and sincerity of purpose would no doubt command respect; but the teacher is not invariably expected to be bright. Only a few teachers are bright. His real influence lies in what he is and what he makes of himself. The teacher's influence is not confined to what he does during his teaching hours in the classroom; in reality he teaches all the time. He is constantly watched by hundreds of pairs of eyes; the way he walks and talks, studies and prepares his lessons; conducts himself inside and outside the classrooms; the company he keeps; his habits of living, thinking and studying, the way he treats his family and employees and all that he does is watched. The teacher lives in a glass house; he has hardly any private life. He is the observed of all observers and what he does tends unconsciously to be mimicked by the students. The teacher thus provides models—good or bad—of behaviour for his pupils. Mimicry is the silent tribute the pupil pays to his teacher. This imposes on a teacher responsibility which is in some ways unique. Educational literature sometimes refers to ‘man-making’ as one major concern of teacher education. Whatever may be understood by the term ‘man-making’ the more important function of teacher education should be to provide environment, inspiration, opportunities and all that is necessary to help the teacher to ‘make himself’, in other words, to cultivate his personality and to realise the best he is capable of. He has to learn to mould his life-style,

his habits of walking, talking, laughing, working, thinking and conducting himself in public or private life. In the Geeta, Arjun enquires of Lord Krishna about this "Wise and Self-controlled person, how he talks, how he conducts his conversation with others, how he sits, how he walks."

The disciplined mind is reflected in the minutest behaviour and habits of life and thinking.

The most valuable and enduring influence of a teacher lies in the silent power of example. In ancient India the pupil lived with the teacher in sylvan hermitage in an atmosphere of solitude and silence. The pupil watched his teacher and imbibed the inward methods of the functioning of the teacher's mind, the secrets of his efficiency, the sources of his inner springs of happiness, and the spirit of his life and work. Shankaracharya gives a delightful picture where the Guru was young and the pupils old and the Guru's eloquence lay in his profound silence which dispelled all doubts of his pupils. The pupil shared experiences of his teacher as well the delight of the Guru's adventures in quest of Knowledge. The Guru shows the light and the path to understanding of what is within and without us. It is said that the most powerful lessons are never spoken aloud. The skilled carpenter—bent over his tools works with exquisite skill without uttering a word; the apprentice learns. A pupil learns from a poet or painter in silence. The surgeon performing a skilled operation has no wish to explain each of his dexterous moves which is learnt in silence by his earnestly watching pupils. A teacher with good habits of thinking and working communicates with them in silence through his example. A disciplined teacher, correct and orderly in his habits, sensitive to the needs of those less fortunate in life, gracious and magnanimous in his dealings with those around him, unruffled by the storms that blow around him, unwilling to stoop to whatever is mean and low however gainful it may be, always cheerful and pleasant without being vulgar and boistrous, will influence much better than through eloquent lectures. Whether in performance of physical tasks, or in pursuit of knowledge or in managing any situation, the power of the teacher's will and his resolute defiance of difficulties constitute education which no formal teaching can provide. Poet Yeats called it "the fascination of what's difficult". In moments of triumph or defeat, affluence and adversity, public applause or censure, the teachers' self-restraint and courage are tested and learnt by the pupils. The quiet dignity of the teacher, his rejection, his delight in whatever is noble and beautiful, what is unbecoming constitute his personality and best of education for his pupil through the example of his personal life.

The teacher must thus learn to acquire faith in himself. It is not less important that he should have faith in his student and in his capacity to develop all his powers and to build up his individual personality. One malady that characterises the educational system at present is the practice of passing judgements on the students and declaring them good or bad, worthy or unworthy, successful or unsuccessful. This is followed up by hero-worship and special rewards for those who are declared successful and even unconscious disincentives for those declared failures. Judgements of this kind must stop. Who has right to judge? and what is the right criteria for judging? These are questions to which no clear answer can be given. Sir Philip Hortog's famous investigation, "Examinations of Examinations" should arouse serious doubts about the validity of the examination results and the machinery and methods of our examinations. Modern psychologists have presented to us formidable facts. Guilford, Torrence, Taylor and others have pointed out that men have more than 120 abilities and talents of which the best of modern education attends to only 8, which are mostly concerned with abstract reasoning and verbal and numerical skills. It ignores the rest, such as, inter-personal communication and creative, organisational, managerial and other skills. Various combinations of the 120 or more talents constitute

patterns which characterise individuals and sub-cultures. Unfortunately, social prestige is given to what is constituted by the eight accepted educational abilities, and the best of the rewards go to them. The individuals and subcultures displaying talents and abilities other than those educationally recognised are considered inferior and even damned. The teachers should appreciate that traditionally accepted educational methods inhibit full growth of man and create artificial values for evaluation of human spirit. It may even be said that the present system of evaluation in the system of education defeats full growth of man and development of several valuable human qualities. It is no wonder that some men who fortunately missed education achieved great heights in various fields. The world was not lacking in great and good men before the system of schooling came into being. It is no wonder that thinkers like Ivan Illich suggest de-schooling of society. The achievements of the school are not only limited but tend to create wrong human values. The teacher, therefore, must learn to adopt a wider view of education and desist from the practice of passing judgement on the student on the basis of schools and examination records. He would err on the right side if he assumes that there can be wrong syllabus, wrong curriculum, wrong textbooks, everything wrong, but no wrong pupil. Teacher's faith in the pupil and his endeavour to help him to discover himself is real education. It is the teacher's responsibility to understand his pupil independently of the customary categorisation fashionable in the system of education. The sculptor, Rodin, rightly observed that wherever there is life, there is beauty and if the teacher fails to have faith in the dignity of the individual, who will ?

There is at present a growing concern for helping the student to acquire social skills and relevant knowledge which would enable the pupil to live in a society which is getting more and more complex and to participate in the social, economic and political process that affects its destiny. Participation in social and national life and cultivation of human attitudes and sense of social justice and respect for other persons' point of view are no doubt essential parts of proper education. It is equally important for the teacher to appreciate that a man has also to live with himself and he can not run away from himself. The most important things happen to man in solitude. The most important decisions are taken, new discoveries are made, and novelties perceived in the loneliness of the mind. A German Philosopher said "the strong-man is strongest when alone". Frost as a teacher advised his pupils to wander alone in the woods and let "something happen to him". Stevenson felt that the mind should be trained to become sensitive to "chance provocations" which often encounter one in silence.

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The old system of training in yoga was based on cultivation of quiet of the mind. The mind is trained to withdraw from the noises outside and those within and seek the recesses of solitude inside to discover sources of enduring bliss and enlightenment. Education should bake—bread, refine intellect and tastes; enrich society; but it would remain inadequate, if spiritual dimension of the spirit is ignored. The main concern of education is to break through the confines of immediacy and to seek in silence the insight which.....meditation is known to provide. "Faith and prayer grow in silence and constitute the sublime in education". Dostoevsky in "Brothers Karamazov" makes a priest say, "Young man, be not forgetful of prayer. Every time you pray, if your prayer is sincere, there will be a new feeling and new meaning in it, which will give you fresh courage and you will understand that prayer is an education".

The teacher must have a philosophy of his own which should be reflected in his behaviour; but he would be misunderstood if he confined himself to airy abstractions. He must also be a down-to-earth realist and his sense of realism should be reflected in his relationship with the subjects he teaches. It would be sad if the pupil got the impression that

the teacher teaches certain subjects only because he is hired and paid for it and that he is no better than any other mercenary. Such a teacher may enable the student to pass an examination but, he will command little respect. What affects the students' mind and attitude is the devotion of the teacher to his subject and his genuine involvement in its development. His seriousness in his studies and in struggling with the many problems arising out of it, his joy in discovery of novelty in the course of his studies become infectious for his pupils. Whitehead recalls what the mad priest in John Bull's Other Island said: "Work is play and play is life: three in one and one in three". Play is something to which one devotes his best energies and thereby derives maximum joy for himself. A hard-working teacher, genuinely interested in his subject, struggling with its hard and vexatious problems, exudes happiness which is easily communicated to the pupils. The teacher who merely repeats a laboratory experiment mechanically and purposelessly as a matter of prescribed drill, the teacher who teaches geography and astronomy without looking out or gazing the skies at night, the teacher who teaches history out of books and uninterested in local history and ancient monuments, will not kindle fire in the minds of the pupils. He should not be surprised if he gets a cold reception from his class. The enthusiasm and commitment of the teacher to his subject and his ability to inspire and arouse interest in the minds of the students determines the quality of the teacher.

The teacher must also be aware of the best known methods of teaching the subjects he teaches and he should learn those methods by practising them. But he should be a master of methods and not a blind follower of the fashionable ones. Methods of teaching are experiments the results of which need constant watching. Methods need to be refined continually in the light of the results achieved. Methods are personal and depend largely on the teacher's concept of what he aims to do and his imaginative approach to putting his ideas across to the pupil in order to inspire him to learn. The teacher must be constantly aware of the methods used by other teachers and also testing the methods of teaching he adopts.

The teacher is a communicator. He communicates through spoken and written words, his voice, his language and choice of words; his actions while speaking, contribute to his effectiveness. His pen-manship, handwriting, elegant arrangement of written work, reflect his efficiency. The teacher communicates himself through his work and deftness in handling material and performance of skilled work. Sloppiness and carelessness on his part does not remain unnoticed. The teacher has also to acquire knowledge of skills in use of teaching aids and gifts of modern education technology such as audio-visual aids e.g. educational films, filmstrips and closed-circuit T.V. sets, use of computers, language laboratories and programmed learning techniques and the like. Above all, the teacher must be able to improvise and innovate with the help of whatever opportunities are locally available. He should never be at a loss.

Mahatma Gandhi had a clear vision of the fears which beset the future of education in the country after independence and he repeatedly expressed the view that education in the country should be free of any control of government and should as far as possible be self-sufficient and self-supporting. He explored the possibility of basic schools producing enough craft-work to provide, of even if partly, means to sustain a school. The conception of Vidya Mandir, which he blessed, was based on allotment of a certain piece of agricultural land to a school in the villages for growing crops by the students and teachers alike, and making adequate income to maintain the school. Mahatma Ji's view was that the teacher should be free from political and economic pressures, free to do productive work in the school with the help of the pupils and to depend as little as possible on outside agencies for financing and thereby controlling the teachers and dictating terms to education. Perhaps the schools would remain poor in many ways and the staff inadequately paid. He felt that the teachers and the schools must pay the price for their freedom and that it was better to go poor than be bought up by government or educational entrepreneurs. The path contem-

plated by the Mahatma was difficult and after independence education at all stages came under the government. The schools and universities were in consequence, better equipped and teachers better paid. Education also progressed on customary lines and produced expected results both good and bad. No one now need ask questions about the freedom of teachers in fashioning the process of education. Even the teachers themselves are little concerned about it and their major concern relates to the conditions of their "Service" as teachers. Of course, the teachers are not as well paid as they should be and normally, they can not be rich—like successful lawyers and doctors. Good teachers and the more influential teachers have found a way out by earning by providing what is now called "private coaching". It is known that some teachers, with the support of the powers that matter use their position in their schools and colleges for increasing the popularity of their private coaching classes and their income. There is another category of teachers which aligns itself with party politics and gains good positions and "transfers" to the places they like by flattery of those who matter in public life and administration. There are also teachers who exercise effective control over governmental machinery and party politics. In some places teachers seek elections to the Parliament, State Assemblies and other position of importance. However, the role of each teacher is well known to the students and the people who suffer them, oft times, with silent disapproval. They also know those teachers who are un-involved in party-political bodies, uninterested in getting into "committees", and disdainful of easy means of making extra-income, and hold them in high esteem. There are, thank god, noble teachers who do not regard their poverty as a barrier to performance of their duties and who have the strength within them to reject temptations for positions of power and monetary gains. These are the teachers most respected and remembered for their self-less character and for giving their best to the pupils.

But must dedicated teacher remain poor? What is the duty of the society to the teacher? Must the teacher be paid only to be robbed of his freedom? Plutarch in his "Education of Children" gives an excellent story which would bear quotation in this context: Socrates, the great sage of antiquity used to say and very aptly, that if such a thing were possible he would ascend to the loftiest heights of the city and cry out: "Where mankind are you heading? Upon acquisition of money you bestow every zeal but of your sons to whom you will leave all these money, you take little thought". For my part I would add that procedures of such fathers is very like that of a man who would take thought for his shoe and neglect his foot. But many fathers reach such a pitch in their love for money and hatred for children that in order to avoid paying a larger stipend, they choose as teachers for their children those worth nothing at all, shopping for ignorance at bargain prices. On this point Aristippus, very neatly and with great clearness, made a gesting remark to a father who had no sense and no brains. When he asked him his price for education of his son, he said, "A thousand drachmas". "By Heracles," the man said, "what an exorbitant figure"? I can buy a slave for a thousand" Aristippus retorted "then you have two slaves your son and the fellow you buy".

Passage of time has not altered the moral of the story except that the state has replaced the father. There is still shopping for ignorance at bargain prices. Paradoxically, indeed the modern quest for freedom of the human spirit through education appears to produce increased slavery of the mind which wears approved masks of freedom. A copernican change in approach to education appears imperative.

We expect the teacher to bring about a revolution, not merely a change in management of socio-economic affairs; but a change in man: a revolution born of joy; not of sacrifice. We expect of a teacher what the poet expected of the stars:

"Teach me your mood, O! patient stars,
Who climb each night the ancient sky,
Leaving no space, no shadow no scars,
No trace of age, no fear to die".

NEW ROLES FOR THE TEACHER AND METHODS OF TRAINING AT THE TEACHERS' TRAINING INSTITUTES

It is noteworthy that the role of the teacher is sought to be determined during the recent decades not only in the context of providing the dimension of values in our system of education but also in the context of providing more effective methods of education. These two contexts are not mutually exclusive, and they tend to lead to conclusions that converge upon the important point, namely, that the role of the teacher is not merely that of a lecturer.

According to one extreme view, the method of lecturing should be eliminated altogether from our educational system. It has been suggested that teaching should be done through teaching machines or through such devices which involve methods of self-learning.

Against this extreme view, it has been argued that the method of lecturing is indispensable, not as an exclusive method, but as an integral part of the totality of various methods. It has been argued, for instance, that lecturing is a practical demonstration to the students of how a complex and rich mind operates while dealing with a subject in question. It has also been held that lectures are or can be useful under at least five circumstances, namely, (a) when a new subject is to be introduced, (b) when a panoramic view of a given topic or subject is to be presented, (c) when collective awareness regarding a subject matter needs to be created, (d) when a discussion on a given problem is sought to be stimulated and conducted, and (e) when some general information is to be provided for any collective purposes. It has also been urged that lectures are effective instruments when results of a recent research or discovery are to be communicated, particularly, when no written material is as yet available. Finally no one seriously disputes the tremendous value of an inspired speech, particularly when it flows from profundities of knowledge and experience.

At the same time, it has now come to be increasingly realised that the most essential and indispensable role of the teacher is to try to *understand* his students and to help each one in his growth and development. In this view, the first thing that the teacher should do is to *observe* his students at work and at play, with deep insight and sympathy. The second step should be to provide to the whole group of his students as also to each member of the group the necessary stimulus in the right direction. This stimulus could be in the form of a lecture or in the form of a conversation or a suggestion or a demonstration or a general or intimate remark. That a given teacher should be a good lecturer is understood, but it is increasingly felt that he should also be capable of formulating short and striking words and ideas which can be communicated briefly and effectively. He should also be capable of knowing when a personal or individual explanation to a given student would be useful and fruitful. There are occasions when silence is more eloquent than a speech. And, above all, the teacher should, by his own enthusiasm and his own uplifting example, provide a stimulating atmosphere that would inspire his students to work, joyously and eagerly, towards excellence.

It is admitted that these are difficult things, and that we are led to demand a great deal from the teachers. But it is argued that the changes that are coming over the entire human race, and the exigencies of the crisis through which mankind is passing today impose upon us an imperative to demand from our teachers qualities and capacities which are not so common.

It is therefore urged that teachers *have* to play roles which are largely new and which are admittedly difficult.

The International Commission on the Development of Education, established by UNESCO, submitted its report in 1972 under the title: *Learning to be*. In this Report, certain far-reaching recommendations have been made in regard to teachers and teachers' training programme. It has been, for example, pointed out :

“One of the essential tasks of educators at present is to change the mentalities and qualifications inherent in all professions; thus they should be the first to be ready to rethink and change the criteria and basic situation of the teaching profession, in which the job of educating and stimulating students is steadily superseding that of simply giving instructions.”*

It has been further pointed out that the present day divisions between formal and informal, school and out-of-school, child and adult education are steadily fading. It has, therefore, been recommended that the conditions in which teachers are trained should be profoundly changed so that, essentially, they become educators rather than mere specialists in transmitting pre-established curricula. It has been underlined that the teaching profession will not be in a position to fulfil its role in the future unless it is given, and develops itself, a structure better adapted to modern educational systems.

This Report has further pointed out that wide-spread and efficient use of new technologies in education is possible only if sufficient change takes place within the system itself. It has, therefore, been recommended that teacher training programmes should be so modified that teachers are equipped for the different roles and functions imposed by new technologies;

We recommend that the qualities, capacities and skills that we should aim at among teachers should include:

- (a) A spontaneous but well-cultivated interest in observing students with deep insight and sympathy;
- (b) Psychological tact to deal with collective and individual needs of growth of students;
- (c) Capacity to lead students to the art of self-learning;
- (d) A cheerful and enthusiastic disposition capable of inspiring students to pursue values and excellence with sincerity and dedication;
- (e) Capacity of guiding and counselling, more by suggesting and by uplifting example rather than by lecturing;
- (f) Capacities not only for a formal education but also for non-formal and informal education;
- (g) Capacity to handle self-learning equipment, audio-visual instruments and various kinds of new learning materials including work sheets, workbooks, programmed books, test papers with auto-correcting components and other materials required for vocational guidance;
- (h) Knowledge of art and science of educating the personality in all its aspects with a special emphasis on integration, harmony and excellence.

As a practical measure, we recommend that the methods which are currently employed in the teachers training institutions should be so changed that the trainees would have the opportunity of first hand experience of new methods and techniques of learning during their training programmes.

**Learning to be* p. 216 (UNESCO, Paris, 1972)

A working model that could be suggested may be described as follows:

- (a) Teachers under training should at the outset be provided with a document explaining the new roles for the teachers as also various new methods and techniques involved in the learning-teaching process;
- (b) Trainees would be required to indicate their willingness to employ new methods of learning in their own training;
- (c) Trainees would then be advised to study their various subjects, as far as possible, through the process of self-learning; (it should be made clear that the burden of completing the course of training will be on themselves, and that they will be free to progress at their own place);
- (d) Educators of the trainees would be available for consultation, as and when needed, for shorter or longer duration, by prior appointment, or, at certain hours of the day, without any prior appointment;
- (e) Educators would deliver lectures from time to time, as and when necessary, but these lectures would be much fewer than in the ordinary system of education;
- (f) Educators would combine lectures with seminars, tutorials, demonstrations, exhibitions and individualised guidance so as to make the process of training as effective as possible;
- (g) Each trainee would undertake a project, the report of which would, at the end of the training period, indicate his pursuit of excellence and values which are sought to be promoted through the training programme;
- (h) The training institution should provide opportunities and facilities to the trainees to handle audio-visual equipment, new learning-teaching material, work sheets, programmed books, teaching machines and other latest instruments meant for individualised learning as also for various other methods which are sought to be employed in new and emerging models of teaching-learning;
- (i) Educators in the training institutions would devote themselves to extending to the trainees the necessary help, guidance, counsel and inspiration;
- (j) Educators would give to the trainees individualised tests from time to time, as and when necessary, with a view to giving opportunities to the trainees (a) to revise what they have studied; (b) to ascertain the degree of proficiency achieved; (c) to stimulate and encourage them to study further; and (d) to develop new interests and new lines of studies;
- (k) A record of progress would be maintained by each trainee in which he will record, among other things, books read and results achieved at various tests; (this record would, however, be for the trainees' own personal use and not for any official purposes).

In order that the candidate is free to direct his own training programme he should be free to take or not to take any particular test during the training programme, except when in the view of the educators he is unable to use his freedom intelligently and prudently and is therefore in need of compulsory compliance with the advice and directions of the educators.

At the end of the training period, the candidate would have the possibility of taking a Public Examination, provided that he obtains from the head of the training institution a testimonial that he has shown during the training period qualities of regularity, punctuality and diligence in work as also disciplined behaviour.

The Public Examination should consist of a written test and an oral test.

The written test will consist of at least four papers. Of these, one paper will cover the programme that has been suggested as the core programme of value-oriented education. The second paper would pertain to achievements of Indian culture, national struggle for freedom, ideals of Liberty, Equality and Fraternity, and the theme of Unity of Mankind.*

The next two papers would pertain to any combination of subjects that the student might have chosen to specialise in.

In the oral test, each interviewee would have the opportunity to explain the report of the project that he might have submitted earlier, on completion of the training period. In addition, the interviewee will be tested in respect of the depth of knowledge of subjects of his specialisation as also in respect of the general attainments of the development of personality and dedication of serious thought and to high ideals.

The interview should be of a duration of at least half an hour.

One of the serious maladies of the written tests is that of cheating practised by a number of students. Various suggestions have been made to cure this malady. Our own suggestion would be to arrange the written tests on the following lines:

- (a) There should be a question bank in every concerned library where a number of questions pertaining to various topics of studies could be available;
- (b) Students should be free to get themselves acquainted with the questions pertaining to their own subjects and topics;
- (c) In the examination hall, a selection from the totality of these questions, classified subject-wise (and topic-wise, if necessary) should be available.
- (d) These questions would be printed on a specially designed paper, each question on a separate slip on one side only. The other side of the slip would be blank and the slip would be so folded that only the blank side would be visible from outside.
- (e) Each student would be permitted to pick up any 10 questions by lot, and he would be expected to answer any four or five of these questions.
- (f) For every question, there would be separate answer sheet, and at the commencement of the answer, the student would be required to paste the question slip.
- (g) Thus, every student will have a separate set of questions, and there would be no possibility of leakage or of cheating.

Candidates who would be declared successful at this Public Examination would be entitled to appointment, on a competitive basis, to a teaching post in any secondary school. He will similarly be entitled to appointment in any higher secondary school, provided that he has the requisite post-graduate qualifications as well.

*We shall deal with the details of this programme a little later.

A PROGRAMME OF STUDIES RELATED TO INDIA AND INDIAN VALUES

Before we come to the concluding part of our report, we shall address ourselves to the important question of proposing a programme of studies related to values cherished by India and the theme of Indian heritage and composite culture as also a programme of the study of the national freedom struggle.

We have, in an earlier Chapter, referred to certain values which are uniquely Indian. For instance, we have pointed out that the value and ideal of synthesis has been pursued through the long history of Indian culture as one of the most desirable goals—and that too repeatedly and with a very special insistence. We have also stressed the ideal of unity and national and international harmony. The values of mutuality and oneness in diversity have also been emphasised. We have also spoken of the sense of joy that is behind various festivals in India and of the Indian idea of rhythm of life and the law of harmony, expressed by the word “Dharma”. We have also pointed out that the place that has been given to womanhood and motherhood is something very unique to India, and we should like to recommend that an emphasis should be laid on the study of the contribution that women have made in the making of India. Above all, we have noted the over-riding importance that has been attached in India to the pursuit of knowledge, of purity, of heroism and of wisdom.

Referring to the period of India's struggle for freedom, we have pointed out that this period was marked by the rise of great men and women who embodied Indian values and enriched them, and that a study of our nationalist movement provides us a perennial source of inspiration.

We have, therefore, recommended that we should lay a special emphasis on the study of our struggle for freedom in our educational system, particularly, in the programmes related to the training of teachers.

It is undeniable that the sound knowledge of the history of India is the sure basis of our understanding and appreciation of the values that have evolved through vicissitudes of events and movements which have shaped the story of our vast sub-continent. Unfortunately, most of our books on Indian history contain the record of the rise and fall of dynasties and kingdoms, and they pay only a perfunctory attention to the vast and overwhelmingly important story of the cultural achievements of the Indian genius. Biographies of great leaders hardly find any place in our textbooks. Even the biographies of great monarchs, which do find some place, relate only to the political life rather than the interesting and inspiring aspects that relate to pursuit of art, science, philosophy, religion and ethics. Our students may indeed come to learn something of the life of Ashoka and Akbar but very little of Nagarjuna and Abul Fazal.

The chronology of events of Indian history is very complex, and our history books often present this chronology in such a way as to render a synoptic view of Indian history

extremely difficult. In any case, our textbooks fail to present to our students a connected story of the development of essential ideas and movements which are directly related to the values which need to be underlined.

This would show the need for a new model of the presentation of Indian history. What exactly should be a new model is an extremely important question, and it calls for a special treatment at the hands of experts. For our limited purpose, which is relevant to our present task, we shall limit ourselves to recommending a few important lines on which a programme of the study of Indian history should be envisaged as an integral part of the teachers' training programme.

We feel that a study of Indian history should be encouraged among all teacher-trainees for one of the central aims of education is to provide to every student irrespective of whether he wants to be a doctor or an engineer, an artist or a scientist, a writer or an artisan, should become a true Indian and should receive from his teacher, whatever his speciality, that great heritage of Indian culture to which he is natural heir. This would mean that all teachers, whether their specialisation is in the field of mathematics or language, in science or literature, in home science or physical culture, should have the necessary equipment which would enable them to transmit Indianness to the children and students who would be placed under their care. When we say this, we do not mean that every teacher should be a specialist in Indian history. But he should have at least a sound and authentic idea of Indian culture and of those achievements which fill us with pride in our heritage.

Our aim should, therefore, be to provide to teacher-trainees a bird's eye view of Indian history and some detailed idea of some of the great movements and events as also of inspiring biographies, not only of kings and queens, but also of our great builders of religion and spirituality, of philosophy and ethics, of language and literature, science and technology, of art, of music and dance and sculpture and architecture. In addition, we should provide a brief idea of the various aspects of Indian life and of the values which are embedded in arts and crafts, in music and dance, in festivals and in the general attitude relating to the ultimate aims of life which provide a clue to the enigma of the continuity of Indian culture and to the problems of building up a greater and more glorious cultural edifice for the Indian people.

Finally, as explained above, we should provide a somewhat detailed account of the story of the freedom struggle which constitutes our immediate past and which presents us with a record of an unusual stirring of the Indian spirit which has thrown up large waves of ideas and motives which seem destined to guide India's course towards the future.

In practical terms, we recommend the following outlines of the programme :

A Rapid View of Indian History

Part I

- (i) The question of India's antiquity
- (ii) Mohenjodaro and Harappa
- (iii) The earliest poetry : the Veda
- (iv) Upanishad; Ramayana and Mahabharata
- (v) Vasistha, Vishwamitra, Lopamudra, Yajnavalakya, Maitreyi.

II

- (i) Buddha and Mahavira
- (ii) Buddhism and Jainism
- (iii) Invasion of Alexander the Great
- (iv) Chandragupta Maurya
- (v) Ashoka.

III

- (i) Kushans and Kanishka
- (ii) Chandragupta, Samundragupta and Vikramaditya
- (iii) Gupta Period : the Golden Age of India
- (iv) Kalidasa, Varahamihara, Aryabhata, Brahmagupta
- (v) Fa-Hien's account of India.

IV

- (i) Harshavardhana
- (ii) Huen Tsang's account of India.

V

- (i) The coming of Islam, Tenets of Islam
- (ii) Succession of Sultans, Razia Begum.

VI

- (i) Babar's account of India; (ii) Beginnings of Sikhism; Guru Nanak; (iii) Akbar; (iv) Abul Fazal, Faizi and Tansen; (v) Jahangir, Shahjahan and Aurangzeb; (vi) Great Saints : Narsi Mehta, Tulsidas, Meerabai, Surdas, Chaitanya, Tukaram; (vii) Establishment of Khalsa : Guru Gobind Singh; (viii) Vijay Nagar (ix) Annals of Rajputana (x) Pratap; (xi) The rise of Maratha Power; (xii) Shivaji; (xiii) Sufism.

VII

- (i) Arrival of Europeans on India. East India Company; (ii) Conflict and chaos of the 18th century.

VIII

- (i) Triumph of the British over Rivals in India; (ii) War of Independence of 1857; (iii) Rani Lakshmibai, Nana Saheb and Tope.

IX

- (i) Renaissance in India and struggle for Freedom; (ii) Raja Ram Mohan Roy, Dayananda, Ramkrishna, Vivekananda; (iii) Birth of Indian National Congress; (iv) The first demands. The moderates : Ferozeshah Mehta, Ranade and Gokhale; (v) The demand of the Nationalists : Swarajya as the goal; (vi) Tilak and Sri Aurobindo; (vii) The Mantra of Bande Matram; (viii) Birth of new literature, art and Science; (ix) Bankim Chandra, Jagdish Chandra Bose, Rabindranath Tagore; (x) The Revolutionaries; (xi) The Coming of Gandhi (xii) The Role of Annie Beasant; (xiii) Jalianwala Bagh; 1919; (xiv) Chittaranjan Das; (xv) Gandhi, Motilal Nehru, Jawaharlal Nehru;

(xvi) Political ideology of Satyagraha; (xvii) Non-cooperation and Awakening of Masses; (xviii) New leaders emerge; (xix) Jawaharlal Nehru, Rajendra Prasad, Maulana Azad, Vallabhbhai Patel, C. Rajagopalachari; (xx) Declaration of the goal of complete independence; (xxi) Jail experience of eminent leaders; (xxii) Gandhi and Jinnah; (xxiii) Gandhi and British Viceroy; (xxiv) Gandhi and Subhash Chandra Bose; (xxv) Gandhi and his constructive programme; (xxvi) Freedom struggle becomes a mass movement; (xxvii) Role of women in the freedom struggle; (xxviii) New Constitution of 1935; (xxix) Congress leaders join the government; (xxx) Congress leaders withdraw from the government; (xxxi) The British repression. Problems of communal disharmony. Churning of Indian masses; (xxxii) Second World War and India; (xxxiii) Cripps proposals; (xxxiv) Rejection of Cripps proposals and Quit India Movement; (xxxv) Subhash Chandra Bose and Indian National Army; (xxxvi) Defeat of the Axis Powers and the End of Second World War; (xxxvii) Attlee and Mountbatten; (xxxviii) Acceptance of the Tragic proposal of Partition; (xxxix) 15th August, 1947; Birth of Free India.

X

(i) Jawaharlal Nehru and Free India; (ii) The new Constitution of India 1949; (iii) India adopts Planning; (iv) Problems of contemporary India; (a) National integration; (b) Poverty and unemployment; (c) Politics, economics and morality; (d) Power and productivity; (e) Integrated rural development; (f) India and her neighbours; (g) India's educational policy; (h) India and the world; (i) New cultural awakening; (j) Science and spirituality.

Part II

Achievements of Indian Culture

1. *Religion and spirituality :*

- (a) The aim of life and Paths of wisdom
- (b) Materialism, Asceticism and the Middle Path
- (c) Spirit of tolerance, assimilation and synthesis
- (d) True understanding of religions : Hinduism, Buddhism, Jainism, Zoroastrianism, Christianity, Islam, Sikhism
- (e) Synthesis of spiritual experience.

2. *Indian Literature :*

- (a) Sanskrit and Tamil
- (b) Birth of modern Indian languages
- (c) Great literary masters : a detailed study of *one* of them.

3. *Indian art :*

- (a) The aim of Indian art
- (b) An in-depth study of *one* of the schools of Indian painting, dance, drama, sculpture or architecture
- (c) Folklore and folk dances
- (d) Indian arts and crafts.

4. *Indian Philosophy and Science :*

- (a) Methods of Knowledge : Institution, Reason and Sense-experience
- (b) An in-depth study of *one* of the great Indian Scientists or philosophers
- (c) Indian contributions to mathematics, astronomy, medicine, logic and psychology
- (d) Indian systems of Yoga, their synthesis.

5. *Theme of Heroism in Indian Culture :*

- (a) Spirit of adventure and the creed of the Indian fighters
- (b) An in-depth study of *one* of the greatest heroes of Indian history
- (c) Indian heroism and the ideal of the conquest of truth.

6. *Indian Festivals :*

- (a) Joy of life
- (b) An in-depth study of *one* of the festivals of India
- (c) Festivals of India and national integration
- (d) Festivals and daily life in India.

7. *Indian Sports and Games :*

- (a) Place of physical culture
- (b) An in-depth study of Yogic Asanas and their relationship with physical health and higher fulfilment
- (c) An in-depth study of *one* of the indigenous games and sports of India
- (d) Modern India and the world of sports.

8. *The Theme of perennial India :*

- (a) The greatness of India and continuity of Indian culture
- (b) A diagnosis of the weaknesses of contemporary India
- (c) How to build new India
- (d) India and the ideal of human unity.

Part III

An in-depth study of one of the following themes

- (a) Secularism, tolerance and synthesis in Indian culture
- (b) Unity and diversity of India
- (c) Remedy of India's social evils
- (d) Synthesis of democracy and socialism in the Indian context
- (e) The contemporary Indian youth : His aspirations
- (f) The young India's cultural efflorescence
- (g) India and new paths of progress.

WHAT IS TO BE DONE ?

Making of a teacher differs significantly from making, say, of an advocate or a surgeon. The teacher is more than a mere skilled performer in a branch of his profession. Of course, he must have the best of skill in accustoming the pupil to the austere joy of mastering a difficult theme, be it quadratic equation or the equation $E=MC^2$ or any other theme. But, in the end, when the frontiers of knowledge change, the importance and even the validity of what is learnt may not survive. What survives is the discipline of learning and the values acquired in the process. Whatever be the topic a teacher teaches, the ultimate values of his professional endeavour bear on the habits of living and thinking and enjoying life, —the art of life—on what the pupil loves and cares for. Thus the teacher fashions the life of the pupil—which is the one single theme of all of education. Skills in teaching are, no doubt important, but they do not take the teacher far. An otherwise unashamedly dissolute teacher may teach effectively ; he also influences lives of the pupils no less, but sadly. Contact with great and good teachers as also with great ideas is the foundation of moral and spiritual education. The most effective weapon of a teacher is the silent power of example; it matters in the end and always. It is, therefore, necessary that teacher education should aim not at merely cultivation of professional skills but in making of man,—a man of high character and noble vision. This consideration brings to teacher-education a very different purpose and responsibility which are not equally relevant to other professional education.

It is this concern which influences us in suggesting a unique type of organisation which will necessarily perform functions analogous to those of the professional bodies such as the Indian Council of Medical Education and Bar Council, but which, in addition, will be vested with responsibility of stimulating and organising thinking on the fundamental problems relating to philosophy and practice of education and their bearing on the problems of human values as well as those of national development and international solidarity.

We are not unaware of the magnitude of the problem of teacher education; the large number of teachers that need training of different kinds and different levels (including the university level) and at different periods in their career. The entire process has to be viewed as a whole in a well conceived and integrated fashion and with sensitiveness to the intellectual and human values which we have emphasised in this report.

The National Council for Teachers' Education, which was established under Resolution of the Ministry of Education dated the 21st May, 1973, was an important item in the direction of promoting a systematic reflection and action in regard to all matters concerning teacher education. But the role of this Council has been only advisory in nature. Thus the results have not been very effective. The reports of the four regional study teams appointed by this Council in February, 1978, have revealed several glaring deficiencies in the functioning of teacher education institutions at both elementary and secondary levels, and they reinforce the necessity of evolving a mere effective machinery or agency.

Most of the teacher education institutions suffer from lack of adequate facilities, and they do not adhere to the norms regarding physical facilities or provision of adequate staff. Colleges of education are generally either under-staffed or the staff are under-qualified. There are serious curricular deficiencies, and evaluation in teacher education is far from satisfactory. There is no uniformity in the duration of teacher education. This is particularly so in the case of teacher education related to the elementary level. In some States, there is only one-year programme while in others it is of two years' duration. Moreover, due to various reasons, academic sessions for B.Ed. are delayed, and in some cases, effective teaching lasts only for three to six months, although the number of working days in a teacher education institution is expected to be at least 220 in a year.

Many private colleges have sprung up and in a number of degree colleges, teacher education courses have been instituted without ensuring the availability of suitable facilities and qualified staff. Even capitation fees are being charged, thereby commercialising teacher education.

In this context it would be pertinent to refer to the reports of the enormous corruption not only in seeking admission to teacher training institutions but also in passing the examination with inadequate or even proper training. The teachers who have gone through this polluting mill and profited by it can hardly be expected to stand for high principles of rectitude and correct behaviour.

In about 15 universities, correspondence courses leading to the award of B.Ed. and M.Ed. degrees have been started. But serious questions are being raised as to whether such correspondence courses are really relevant in a field where a personal contact between the trainer and the trainee is extremely important, and where the major objective is making of the man in the teacher and not merely a technician. These questions require an urgent answer in view of the fact that the number of students both in regular colleges and in correspondence courses has considerably increased.

There is in our country a backing of untrained teachers in several States. And since there is no manpower planning in teaching profession, it is difficult to suggest any rational policy which States can follow in regard to the intake of fresh student-teachers.

It seems obvious that urgent measures need to be taken to :

- (a) introduce effective changes in the teacher education curriculum, particularly with a view to providing a powerful orientation towards value-education, which has been the main subject of our present report;
- (b) suggest a rational duration for pre-service and in-service teacher training programmes;
- (c) suggest effective methods of evaluation of trainees; and
- (d) suggest measures for the maintenance of standards of teacher education and to meet various deficiencies and avoid evils which are prevalent in the field of teacher education.

In the preceding chapter, we have already made recommendations which are relevant to some of these issues.

But a major proposal that we now wish to make is that the Central Government should create a National Organisation which would have adequate powers and functions to ensure that the teachers who would be in charge of the care of the children, adolescents and youths of our country are not only well-trained in professional skills related to their subjects of specialisation but will also have effective personality and character capable of providing the needed guidance and inspiration to the growing minds and hearts of the young, as also a wide vision of our country and the world serving as a sure basis for patrio-

tism, international understanding and voluntary optimism for a peaceful, progressive and glorious future.

The need for such a national organisation arises from three important considerations. Firstly, the National Council for Teacher Education which is already a national organisation, has expressed the view that it lacks authority to implement its resolutions and that it should be reconstituted as an autonomous statutory body for accrediting of teachers' training institutions at all levels in the country and to function effectively in this regard with the universities and State Governments. Secondly, there is a need in the country to establish and/or to support certain pace-setting value-oriented institutions for teacher education, atleast one in each State and Union Territory which would serve as models and which would ensure State-level research and experimentation in teacher education. These pioneering and pace-setting value-oriented institutions should be rational in character and they should embody national policies in regard to teacher education. There should thus be a national body charged with functions and powers to establish and conduct these pace-setting value-oriented institutions. Thirdly, the evaluation of teacher-trainees, which needs a radical change, can be effectively handled, if the proposed national organisation is empowered to hold National Public Examinations which would reflect high and competent standards.

In practical terms, we recommend establishment of a National Council of Teacher Education—very different in scope and purpose from the existing one.

The aims of the proposed Council should be :

- i) To keep under review the institutions and programmes of teacher education in the country at all levels and to maintain high standard of teaching, research and examinations in the field of teacher education with a view to developing attitudes, skills and personality which would reflect the image of the teacher embodied in this report.
- ii) To establish and to maintain :
 - (a) Institutes of Teacher Education - designed especially to educate the staff of the colleges of teacher education in India ; and
 - (b) pace-setting model institutions of teacher education, preferably one in each State which should be utilised as centres for radiating new ideas and values in the region on the lines recommended in this Report.
- iii) To provide aid, financial, material and human, and advice necessary for coordination and maintenance of high standards of teaching, examination and research and to stimulate thinking on problems of teacher-education.
- iv) To function as an accrediting authority with powers to recognise or derecognise teacher training institutions and degrees awarded by them.
- v) to conceive of and implement programmes of strategies for bringing the existing teacher education institutions to conform to the aims and objects laid down by the Council.
- vi) to organise preparation of variety of resource material including material for audio-visual aids and use of educational technology necessary for promoting high standards of work in teacher training institutions.
- vii) to perform such other functions as may be conducive to the realisation of the aims and objectives of teacher education visualised by the Council on the lines recommended in this report.

- (viii) to organise or support seminars, conferences, symposia as also to set up committees and panels for the promotion of the objectives, functions and activities of the Council.

We recommend the Government of India should undertake legislation under its powers of concurrency to create the proposed organisation. The proposed national organisation should be fully financed by the Central Government to enable it to discharge its functions and to provide financial aid to teacher education institutions.

In addition to the present composition which consists of the Union Minister for Education as the President and 40 other members representing State Governments, University Grants Commission, All India Council for Technical Education, Planning Commission, National Council of Educational Research and Training, Ministry of Education, Central Advisory Board of Education, 13 experts and a Member-Secretary, there should be an executive body consisting of a full-time Chairman and five full-time members, all appointed by the Central Government, and it should have the power to appoint standing committees and other committees for carrying out various functions and responsibilities. The Member-Secretary of the Council will also be Member-Secretary of the executive body. The Chairman and Members should be eminent educationists, teachers and educational administrators.

The proposed national organisation should be in charge of implementing the value-oriented programmes of teachers' training. The first step in implementation will be to prepare the educators of teacher-educators. For this purpose, selection should be made from among those candidates who are willing and competent to undertake a special programme of training. The trained educators should have the possibility of being appointed in the pace-setting value-oriented institutions as also in other institutions of teachers' education.

The value-oriented programmes that we have suggested in this Report should be fully implemented in the pace-setting value-oriented institutes which, we envisage, will be established by the proposed national organisation. In these institutions, we recommend two streams. In the first stream, there will be admitted those candidates who are willing to pursue the value-oriented teachers' training programme in its fullness over a period of five years leading to master's degree, after plus two stage of the 10 plus 2 plus 3 structure. In the second stream, there will be those who wish to have two-year specialised training at these pioneering institutions after successful completion of their three-year degree course or after completion of Master's degree course in any discipline, or after having qualified themselves for admission in an entrance examination conducted by the proposed national organisation. We also recommend that some facilities should be provided as far as possible in other teacher training institutions also.

We further recommend that the two year teacher education programme may be provided on an optional basis in such a way that candidate has a possibility of completing the course in two phases, the first of one year duration in the institution and the second year's course may be completed over a maximum period of five years through several summer or other short courses to be organised specially for this purpose by the institution concerned. The teachers who complete the first year's course may be permitted to teach in a secondary school as probationary teachers and will be confirmed only on completion of the second year's course.

As far as the curriculum for the two-year teacher education course is concerned, we have already given detailed programme of studies related to value-education in earlier chapters. However, implementation of this curriculum in the existing one-year teacher education courses may take some time. So as an interim measure, we recommend that the teachers' training institutions introduce three special papers in their present teachers training

programme. These three papers will be related respectively to (i) & (ii) philosophy and psychology of value-oriented education; and (iii) India and Indian values. These three papers will be proposed to all the teacher trainees as optional papers in place of any other three papers which are at present prescribed for the teachers' training programme. In addition, teachers' training institutions may be recommended to incorporate in their total programme of teacher's education as many elements as possible from amongst all the various suggestions that we have made in regard to value-orientation in our Report. We emphasise that this will be only as a temporary measure, till the full programme as recommended by us earlier is implemented, which we hope will not be delayed unduly. We feel that this temporary measure should not be difficult and that ready means will be found to incorporate our suggestions/recommendations in the papers connected with philosophical and psychological foundations of education and philosophical and sociological study of education and emerging society. We wish further to underline that the new papers that we have suggested should be conducted in the manner and in the atmosphere that we have suggested in earlier chapters by people who are competent to do so, and that care should be taken to provide to the teacher trainees not only theoretical knowledge but also practical experience. Finally, we urge that all teachers' training institutions in our country should progressively adopt value-oriented education in its fullness.

The proposed pace-setting value-oriented institutes may not only offer teacher training courses for secondary level but also offer teacher training facilities for teaching at the elementary school level. The duration of this teacher education programme (for teaching at the elementary school level) should be two years after the senior secondary (+2). The curriculum for teacher education at the elementary level besides enriching and upgrading the knowledge of the teacher-trainee in the school subjects, should also impart necessary pedagogic training. We recommend that the pedagogical aspects of teacher education at the elementary level will be similar to those outlined in earlier chapter for secondary teacher education, except that the same basic principal will have to be presented in simpler language so that the teacher trainees may comprehend.

We also recommend that value-orientation should be treated as a central thrust not only of our teachers' training programmes but also for our schools and colleges meant for the children, adolescents and youths. The aspirations of the value-oriented teachers can be fulfilled only if increasing number of schools and colleges in our country begin to provide value-oriented education.

We further recommend that the proposed national organisation should undertake appropriate programmes for educating parents in the ideas and ideals of value-oriented education.

Before concluding our report, we would like to emphasise the need to provide inservice training in value-oriented education to all the teachers who are at present engaged in teaching. We recommend that the national organisation may frame as soon as possible a suitable scheme in this regard. We would also like to underline the need to propose that the teachers in colleges and universities should also pursue a programme of value-oriented education and undergo training in this regard.

We are convinced that teachers are destined to play a major role in the shaping of the destiny of mankind. In view of the fact that this destiny stands today in a balance, fraught with dangerous possibilities of upheavels, catastrophies and cataclysms, we must pay central attention to the task of building up a large number of men and women into teachers who can stand in the coming days as hero-warriors and as leaders and pioneers dedicated to the highest values the promotion of which alone can ensure the survival and fulfilment of the human race. In this task, programmes of value-oriented education are *indispensable*. We, there-

fore, recommend to the Government to take urgent steps to implement the recommendations that we have made in this Report.

(Kireet Joshi)
Chairman

(Shib K. Mitra)
Member

(S. Sathyam)
Member

(V.S. Jha)
Member

(J.J. Nanvatty)
Member

(R.C. Das)
Member

(Miss Kamala Vasudev)
Member

(V. Eswara Reddy)
Member

(Miss S. Varshney)
Member

(Mrs . G.P. Sherry)
Member

(P. N. Dave)
Member

(R.M. Kalra)
Member



सत्यमेव जयते

SUMMARY OF THE REPORT

The report on Teachers' Training Programme consists of 9 chapters and eight appendices.

The introductory chapter presents the background against which the Ministry of Education constituted the Working Group as also the terms of reference which were given to this Group. It underlines the need for an integral and value-oriented education as an important means of effecting a radical change in the human consciousness which is *sine qua non* for dealing with an acute crisis towards which the human race seems to be heading. It also refers to the concern of the government for providing new dimensions to teachers' training programme, so that teachers may be enabled to learn and transmit not only deeper values of ethical, aesthetic and spiritual culture but also values related to physical culture, hygiene, care for environment and other important domains which are basic to the progress of the country and the world. Special emphasis has been laid on the study of the problems related to Indian values and Indian themes of tolerance and synthesis, secularism and composite culture, as also on a special study of the story of freedom struggle.

The next two chapters are devoted to a review of the recent trends in learning-teaching process, which has a direct bearing on the questions of value-oriented education. Certain basic ideas are clarified and elucidated. There is a brief but comprehensive discussion on the definition and meaning of the word 'value' and there is also a discussion on the subject of the distinction between morality and spirituality, on the one hand, and religion, on the other, so as to clarify that even though the Constitution does not permit "religious instruction" in the State aided institutions, this does not apply to education in values relating to moral and spiritual culture. The discussion concludes by proposing instruction and training in the entire realm of values, physical, emotional, intellectual, imaginative, aesthetic, moral and spiritual, which can be pursued by any individual irrespective of whether he accepts any religion or no religion. It is also pointed out that value-education is indispensable to the development of integral personality, and in this context, a reference is made to some of the leading Indian experiments initiated during the freedom struggle, as also to the ideas and ideals of UNESCO.

The next chapter is entitled "Can Values be Taught ?" Under this chapter, the report discusses various theories related to teaching and attempts to answer certain basic questions related to the teaching of values. It is acknowledged that values cannot be taught in the same way as Mathematics, but it is contended that values can be transmitted through subtle and psychological means which bring together methods of training tendencies and aptitudes of *volition*, *affection* and *cognition*. The report underlines the importance of example and influence of the teacher as the most important instruments of value-education.

The next chapter spells out in detail a *core* programme of value-education. This programme is so carefully devised that its various threads can be easily woven into the complex totality of all the other programmes of study, providing, however, the over-arching importance of value-education. This programme is divided into 12 parts,

and it relates to problems of values in relation to science, philosophy, psychology, morality, religion, spirituality, art, works of community service, courage and heroism, care of the material life, environment, and physical culture. It also lays a special emphasis on the role that stories, plays and passages of literature can play in inspiring the students in the pursuit of Truth, Beauty and Goodness. In this context, the report has also appended a list of illustrative stories compiled from India and other countries.

Since value-education is pedagogically different from a purely academic study, the report has spelt out in great detail practical *suggestions and hints* to teachers. These suggestions are under 7 sub-sections which show how value-oriented education should not be conceived as an enunciation of a series of Do's and Don't's. It is pointed out how all occasions of daily life can be utilised by the teacher to bring students nearer to the realisation of the ideals. Finally, several practical exercises are suggested relating to the training of the mind, of emotion and of body. A special emphasis is laid upon the development of (a) sense of wonder; (b) inter-disciplinary study of science and values; (c) the control and mastery over impulses; (d) widening and heightening of consciousness; (e) self-knowledge and methods of concentration with special reference to values of the synthesis of the East and the West and of a new world order of Liberty, Equality and Fraternity.

The next chapter entitled "The Teacher and His Task" discusses in detail the concept of the teacher and his task. It is pointed out that the teacher is more than a mere skilled performer in a branch of his profession and that what matters in the end and always is the silent power of the example that the teacher provides by his character, noble vision and mastery of authentic knowledge.

The next chapter, referring to the contemporary learning-teaching situation, points out how the role of the teacher has become much wider than that of a mere lecturer. Underlining the indispensable but limited role of lecturing, it is pointed out that the new tasks of the teacher should include those of observing students to learn the art of self-learning and to develop personality in all its aspects with a special emphasis on integration, harmony and excellence. It is also pointed out that teachers should develop capacity to handle effectively self-learning equipment, audio-visual instruments and various kinds of new learning materials, such as worksheets, work-books and programmed books.

An attempt has been made in this Chapter to describe a new working model for teachers' training institutes which would train teachers in their new roles by means of first-hand experience of new methods of teaching-learning. This new model also envisages a new system of evaluation which recommends not only written tests but oral tests and submission by the teacher trainee of a project which would give an account of his pursuit of the knowledge of subjects of his specialisation as also any special tasks performed in respect of the general attainments of the development of personality and dedication to serious thought and to high ideals and values.

The next chapter is devoted to formulation of a new programme of studies related to India and Indian values. This programme is divided into three parts. The first part provides for a rapid view of Indian history, laying a special emphasis on the study of great leaders of philosophy, science, religion, spirituality, art as also of courage and heroism. It also provides for a detailed study of the story of freedom struggle as also of the achievements and problems of contemporary India. The second part is devoted to "Achievements of Indian Culture" and it provides for a general acquaintance with Indian religion and spirituality, Indian literature, Indian art, including folk lore and folk dances as also Indian arts and crafts, Indian philosophy and science, Indian festival, Indian sports and games.

and the theme of heroism in Indian culture. It lays a special emphasis on the study of the theme of perennial India. The third part provides for study of one of the important themes from among several proposed themes that the student might like to study in depth. The proposed themes include: "Unity and Diversity of India", "Secularism, Tolerance and Synthesis in Indian Culture", "Remedy of India's Social Evils", and "India and New Paths of Progress."

The last chapter is entitled "What is to be done?". This chapter underlines the deplorable conditions of teacher education in the country and shows the great distance between the goals envisaged in the report and the disconcerting actualities of the present day. It also discusses the strategy by which the present situation can be changed.

In specific terms, the following recommendations are made:

(1) The curriculum relating to value-education and to the study of Indian culture, recommended in earlier chapters should be immediately implemented in all the teachers' training institutions.

(2) Until the training institutions are remodelled on new lines as suggested in the report, an interim measure is recommended under which the teachers' training institution should offer three new papers related to (1) and (2) philosophy and psychology of value-oriented education and (3) India and Indian values as optional papers in place of any other three papers which are at present prescribed in the teachers' training programme. In addition, teachers' training institutions may be recommended to incorporate in their total programme of teachers' education as many elements as possible from amongst all the various suggestions that have been made in this report in regard to value-orientation.

(3) Simultaneously, efforts should be initiated, without delay, to introduce two streams of teacher-training programmes: (i) five-year teacher-education programmes, after Senior Secondary, leading to master's degree in education and (ii) two-year teacher-education programme, after the first three-year graduation of five-year post-graduation, leading to master's degree in education. These programmes would be designed on the basis of the pedagogical ideas and value-oriented curricula suggested in this Report.

(4) A provision may also be made on an optional basis for the two-year teacher-training programme in such a way that a teacher-trainee could complete the full programme in two phases, the first phase being of one-year duration, and the second phase of not more than five-year duration during which the second-year programme could be covered through summer-courses or other short-term courses. Those who have completed the first year programme could have the possibility of appointment as teachers on probation.

(5) Pioneering and pace-setting value-oriented institutions should be established, preferably one in each State, which should be utilised as centres for training teachers on the basis of the new ideas and values recommended in the report.

(6) A few national institutes of teacher education should be designed and established, especially to educate the staff of the colleges of teacher education in India.

(7) An All-India Public Examination for the evaluation of teacher trainees should be instituted, which would have novel features such as the combination of the written test with oral test and submission of a project report, all of which would have a special thrust towards the promotion of excellence, value-education and a sound acquaintance with India and Indian values.

(8) Measure should be taken to eliminate various evils and deficiencies which are growing alarmingly in teachers' training institutions.

(9) The above recommendations can be effectively implemented if a further proposal is implemented. The proposal is that the Central Government should, by the exercise of its power under concurrency, create a national organisation which would have the following objectives:

- (a) To keep under review the institutions and programmes of teacher education in the country at all levels and to maintain high standard of teaching, research and examination in the field of teacher education with a view to developing attitudes, skills and personality which would reflect the image of the teacher embodied in this report.
- (b) To establish and to maintain (i) Institutes of Teacher Education—designed especially to educate the staff of the colleges of teacher education in India; and (ii) pace-setting model institutions of teacher education, preferably one in each state which should be utilised as centres for training and radiating new ideas and values in the region on the lines recommended in this Report.
- (c) To provide aid, financial, material and human, and advice necessary for coordination and maintenance of high standards of teaching, examination and research and to stimulate thinking on problems of teacher-education.
- (d) To function as an accrediting authority with powers to recognise or derecognise teacher training institutions and degrees awarded by them.
- (e) To conceive of and implement programmes of strategies for bringing the existing teacher education institutions to conform to the aims and objects laid down by the Council.
- (f) To organise preparation and publication of variety of resource material including material for audio-visual aids and use of educational technology necessary for promoting high standards of work in teacher training institutions.
- (g) To organise or support seminars, conferences, symposia as also to set up committees and panels for the promotion of the objectives, functions and activities of the Council.
- (h) To perform such other functions as may be conducive to the realisation of the aims and objectives of teacher education visualised by the Council on the lines recommended in this report.

(10) It is further recommended that the present National Council of Teacher Education may itself be reconstituted as the above-mentioned national organisation with this difference in its constitution that it should have, in addition to the present composition which consists of Union Minister of Education as President and 40 other members, an executive body consisting of a full-time Chairman and five full-time members to be appointed by the Central Government, which should have the power to appoint standing committees and other committees for carrying out various functions and responsibilities. The Member-Secretary of the Council will also be the Member-Secretary of the executive body. The Chairman and members should be eminent educationists, teachers and educational administrators.

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Considering the fact that teachers are destined to play a major role in the shaping of the future, and considering the fact that value-oriented education is indispensable in shaping this future on those lines which will ensure the survival and progressive realisation of the most cherished ideals of mankind, a special appeal is made to the government to take urgent steps to implement the recommendations made in the report.

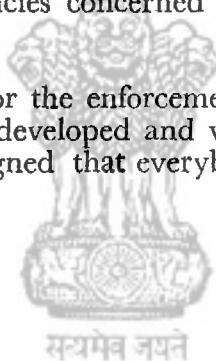
SUMMARY OF RECOMMENDATIONS OF THE HIGH LEVEL SEMINAR ON VALUE-ORIENTED EDUCATION (SIMLA, MAY 27-28, 1981)

During the two-day discussion on the basic concepts, issues and principles of moral education and the needed action in this field the following points emerged as consensus:—

1. Provision for value-oriented education should be made throughout the country with due regard for flexibility of approach.
2. Value-oriented education should be regarded essentially as an education for becoming and self-exceeding. It will not only provide information on values to students, but also for enabling them to grow into beings and transcend narrowness, selfishness and partial ideas and attitudes. It should be viewed in the context of the present situation of man and the evolutionary process going on within him and his society.
3. Value-orientation should be the main focus of education.
4. This value-oriented should be not only for the children who are in the schools but also for those who are outside. Even parents should be involved in it. In fact the whole society has to be involved in the programme of value-oriented education.
5. The learning process itself has a great bearing on the value-orientation of children. All activities in the school-curriculum making, instructional techniques and evaluation, etc. should be so designed that they lead to the spontaneous development of desirable values.
6. There is a need for producing literature especially designed for the value-orientation of education.
7. All teachers in the schools should be regarded as teachers of value-education and all subjects including physical education can be used for inculcation of right values.
8. There should be an integrated approach in the value-oriented education programme. Instead of tackling piece-meal such areas as awareness of ecology, environmental protection, community development, productivity, population stabilisation, aesthetic education, national integration, and international understanding, etc. they should be handled in a comprehensive manner under the broad spectrum of social responsibility and inner development of human personality. Concerned Ministries of the Government should cooperate with one another in this building task.
9. There should be foundation courses both at the secondary schools and universities aiming at giving the children basic knowledge about India, its people and cultural tradition. The course should also aim at making students feel proud of their country and responsible for the upliftment.
10. Some pilot projects for school improvement should be taken up and the Government of India should constitute a Steering Committee for this purpose.
11. There is a need for establishing a resource centre for literature on value-oriented education. Besides printed matter this centre should also produce 35 mm films em-

phasising desirable values. An effective distribution system for making these materials available in all corners of the country should be developed.

12. Special schools, designed for value-oriented education should be established. Every State should have at least one institution which may impart value-oriented education from nursery to the post-graduate level.
13. Special teacher-orientation programmes should be taken up at the State level to train teachers in the effective methods of development of value among students and teachers.
14. Some case-studies of schools, where value education is being imparted successfully should be taken up.
15. There should be a national council for discipline consisting of people who would have moral authority in their own right, and who could guide development of value-education programmes. Members of this Council could be invited by State educational authorities and other agencies concerned with education for guidance and advice.
16. There should be an education for the enforcement of law. A code of conduct for every class of persons should be developed and value-education programme for the whole society should be so designed that everybody learns to respect the social order.



ILLUSTRATIVE READING ON THE THEME OF VALUES

1. “Apology” by Plato
2. “Crito” by Plato
3. *Objective Utilitarianism* from “Guide to the philosophy of Morals and politics” by C.E.M. Joad
4. *The Categorical Imperative* from “Theory of Good and Evil” by Hastings Rashdall
5. *My Station and its Duties* from “Ethical Studies” by F.H. Bradley
6. *Standards of Conduct and Spiritual Freedom* from “The Synthesis of Yoga” by Sri Aurobindo.



ILLUSTRATIVE READINGS ON INDIAN CULTURE

1. *On Indian Culture* from “The Foundations of Indian Culture” by Sri Aurobindo
2. *The Panorama of India’s Past* from “The Discovery of India” by Jawaharlal Nehru
3. *Perennial India* from “Eternal India” by Indira Gandhi
4. Extracts from “The Wonder that was India” by A.L. Basham

(Sidwick and Jackson) 1967.



LIST OF ILLUSTRATED STORIES

| Sl. No. | Title of the Story | Author | Source |
|---------|-----------------------------|----------------------|--|
| 1 | 2 | 3 | 4 |
| 1. | The Parrot's Training | Rabindra Nath Tagore | "Parrot's Training and other Stories" Visva Bharati Publication, Calcutta. |
| 2. | Subha | Rabindra Nath Tagore | "Mashi and Other Stories", Macmillan & Co., London. |
| 3. | The Gift of Magi | O. Henry | "Short Stories of the Twentieth Century" edited by R. W. Jepson, Longmans Publication. |
| 4. | Boy deeds of Cuchulain | Lady Grogory | "Cuchulain of Murthemne", John Murray, London. |
| 5. | The Good Samaritan | | The Bible (New Testament). |
| 6. | Firdawsi | | "Anthology of Islamic Literature" edited by James Kritzeck, Pelican paperback. |
| 7. | The Faithful Nurse | | "Stories Retold" (Supplementary Reader for Class VIII), published by Delhi Bureau of Text Books, 1979. |
| 8. | Little Brother | | English Reader, Class X, published by NCERT. |
| 9. | New Dolls | Rabindra Nath Tagore | "Lipika", Jaico Publishing House, Bombay. |
| 10. | Androcles and the Lion | | "Stories Retold" (Supplementary Reader for Class VIII), Delhi Bureau of Text Books, 1979. |
| 11. | The Life of Socrates | Will Durant | "The Story of Civilisation" (The Life of Greece), Simon and Schuster, New York, 1939. |
| 12. | The Circle Round the Throne | Sudhin N. Ghose | "Folk Tales and Fairy Stories from India" Oxford and IBH Publishing Co., Calcutta. |
| 13. | The Nightingale | Joan Robertson | "Fairy Tales", Piccolo Pan Books. |

| 1 | 2 | 3 | 4 |
|-----|------------------------------------|-----------------------|--|
| 14. | The Ugly Duckling | Hans Anderson | "Fairy Tales", Piccolo Pan Books, London. |
| 15. | The Gorgon's Head | Nathaniel Hawthorne | "70 Favourite Stories for Young Readers" |
| 16. | Gudbrand on the Hillside | G.W. Dasent | " |
| 17. | The Tale of a King | Stein and Grierson | "Hatim's Tales", Indian Texts Series, John Nurrary, London. |
| 18. | As We Forgive Those | T. Morris Longstreth | "70 Favourite Stories for Young Readers" |
| 19. | The Life of Gautama Budha | H.G. Wells | "Prose for Pleasure" |
| 20. | Menaseh's Dream | Isaac Bashevia Singer | "70 Favourite Stories for Young Readers" |
| 21. | The Selfish Giant | Oscar Wilde | "Prose for Pleasure" |
| 22. | Gokul the Labourer | Sudhin N. Ghose | "Folk Tales and Fairy Stories from India" Oxford and IBH Publishing Co., Calcutta, 1965. |
| 23. | The Vision of Mirza Joseph | Addison | "Prose for Pleasure" |
| 24. | The Three Questions | | |
| 25. | The Wonderful Horse | Sudhin N. Ghose | "Folk Tales and Fairy Stories from India" |
| 26. | The Procession | | "The Shroud and 20 other Stories" |
| 27. | An Outing with King Vikram | Sudhin N. Ghose | "Folk Tales and Fairy Stories from India" |
| 28. | The Necklace | Guy de Maupassant | "The World's Greatest Short Stories" |
| 29. | The King who could not sleep | | "Tales from Eastern Lands" |
| 30. | A Secret for Two | Quentin Reynolds | "A Book of Stories", Macmillan Company, New York, 1960. |
| 31. | The Judgement Seat of Vikramaditya | Sister Nivedita | "Cradle Tales of Hinduism", published by Advaita Ashram, Calcutta. |

LIST OF PAPERS PRESENTED TO WORKING GROUP

1. The Teacher and the Task —by Prof. V. S. Jha
2. Teacher Training Programme for Moral Values in Education—A Model
—by Prof. V. Eswara Reddy
3. A note on "Composite Culture"
—by Prof. J. J. Nanavatty
4. A scheme embodying a plea for introducing some concrete radical changes in the
'modus operandi' of a few Central Public Service Examinations
—by Prof. J. J. Nanavatty
5. Teaching—Learning Process
—by Prof. Kireet Joshi
6. Can Values be Taught ?
—by Prof. Kireet Joshi
7. Basic Ideas
—by Prof. Kireet Joshi
8. Suggestions regarding the incorporation of some feasible concepts of Integral Edu-
cation in the syllabus to be introduced in the proposed special Teacher Education
Institutes
—by Prof. J. J. Nanavatty
9. Famous Teachers, the values they cherished
—by Prof. J. J. Nanavatty
10. A few Illustrative Stories
—by Prof. Miss Varshney
Prof. J. J. Nanavatty
Prof. Kireet Joshi
11. An outline programme of value-oriented education and relevant pedagogical
suggestions
—by Prof. Kireet Joshi
12. New roles for the teacher and methods of training at the Teacher Training Institute
—by Prof. Kireet Joshi
13. A programme of studies related to Indian and Indian values

No.F.13-4/80-Sch. 3
Government of India
Ministry of Education & Culture
(Department of Education)

New Delhi, the 23rd May, 1981

To

The Director
National Council of Educational Research & Training
New Delhi.

SUBJECT: Review of Teachers' Training Programmes and inculcation of Ethical and Social Values in Education.

Sir,

In order to undertake a review of the Teachers' Training Programmes, particularly with a view to inculcating moral and social values in students, it has been decided to constitute an informal Working Group consisting of the following:—

- | | | |
|-------|--|------------------|
| (i) | Shri Kireet Joshi, Educational Adviser, Ministry of Education & Culture | Chairman |
| (ii) | Dr. S.K. Mitra, Director, NCERT, New Delhi | Member |
| (iii) | Shri S. Sathyam, Joint Secretary (School) | Member |
| (iv) | Prof. V.S. Jha, 868, Wright Town, Jha Marg, Jabalpur | Member |
| (v) | Prof. Jal Jahangir Nanavatty, 11, Napier Road, Pune | Member |
| (vi) | Dr. R.C. Dass, Head of the Deptt. of Teacher Education, NCERT, New Delhi | Member-Secretary |

2. The terms of reference of the above Working Group will be as follows :

- (i) To decide on what is moral education in the context of school education.
- (ii) What should be the curriculum content for teacher trainees.
- (iii) To suggest special techniques of pedagogy for teaching of moral education.
- (iv) To suggest strategies for reorienting serving teachers through inservice programme.

- (v) To suggest ways of promoting participation of voluntary organisations in organising training courses for teachers.
- (vi) To assess dimensions of effort required as also to indicate the extent of governmental inputs.
- (vii) To make suggestions which would be relevant to the determination of the new roles of teachers as counsellors and guides instead of as mere lecturers ; and
- (viii) To determine the important tasks that teachers will need to undertake towards preparing the new educational materials keeping in view the challenges of our times.

3. The National Council of Educational Research & Training, New Delhi, will serve as the nodal agency for the purpose of the above Working Group. It may take necessary action to organise the meetings of the Working Group and also make available all the materials programmes as suggested in the terms of reference. TA/DA to the members of the Working Group may also be paid by the NCERT, New Delhi, from within the sanctioned budget.

4. The Working Group will submit its report to the Government of India within four months.

Yours faithfully,

(Girdhari Lal)
Director

Copy forwarded to:—

- (i) Shri Kireet Joshi, Educational Adviser, Ministry of Education & Culture, New Delhi.
- (ii) Joint Secretary (Schools), Ministry of Education & Culture, New Delhi.
- (iii) Prof. V.S. Jha, 868, Wright Town, Jha Marg, Jabalpur-482002.
- (iv) Prof. Jal Jahangir Nanavatty, 11, Napier Road, Pune-400110.
- (v) Dr. R. C. Das, Head of the Department of Teachers' Education, NCERT, New Delhi.
- (vi) School 5 Section, Ministry of Education & Culture, New Delhi.
- (vii) School 4.

(Girdhari Lal)
Director

No.F.13-4/80-Sch. 3
 Government of India
 Ministry of Education & Culture
 (Department of Education)
New Delhi, the 14th September, 1981.

To

The Director,
 N.C.E.R.T.
 New Delhi.

SUBJECT: Review of Teachers' Training Programmes and Inculcation of Ethical and Social Values in Education.

Sir,

In partial modification of this Ministry's letter No.F. 13-4/80-Sch. 3 dated the 23rd May, 1981 on the above subject, I am directed to state that the terms of reference of the informal Working Group to review Teachers' Training Programmes given in para 2 of our letter under reference may be substituted by the following:—

- (i) To suggest the necessary changes to the present content and scope of value-orientation in education with special reference to the need to ensure development and promotion among students and teachers not only of the highest values of physical, emotional, mental, aesthetic, moral and spiritual culture but also of those moral values which are uniquely Indian and which would promote secularism, pride in heritage and composite culture;
- (ii) To suggest a programme of the study of the national freedom struggle;
- (iii) To suggest the curriculum content for teacher trainees to achieve the desired value-orientation;
- (iv) To suggest special techniques of pedagogy for training in value-orientation,
- (v) To suggest strategies for reorienting serving teachers through inservice programmes;
- (vi) To suggest ways of promoting participation of voluntary organisations in organising training courses for teachers;
- (vii) To assess dimensions of effort required as also to indicate the extent of governmental inputs;
- (viii) To make suggestions which would be relevant to the determination of the new roles of teachers as counsellors and guides instead of as mere lecturers; and

- (ix) to determine the important tasks that teachers will need to undertake towards preparing the new educational materials keeping in view the challenges of our times.

2. The Education Secretary also desires that the Committee may be requested to complete its work as quickly as possible since the implementation details will have to be worked out which will also take some amount of time.

Yours faithfully,

(Girdhari Lal)
Director (Schools)

Copy forwarded to:—

- (i) Shri Kireet Joshi, Educational Adviser, Ministry of Education & Culture, New Delhi.
- (ii) Joint Secretary (Schools), Ministry of Education & Culture, New Delhi.
- (iii) Prof. V.S. Jha, 868, Wright Town, Jha Marg, Jabalpur-482002.
- (iv) Prof. Jal Jahangir Nanavatty, 11, Napier Road, Pune-400110.
- (v) Dr. R.C. Das, Head of Department of Teachers' Education, NCERT, New Delhi.
- (vi) School-5 Section, Ministry of Education & Culture, New Delhi, for further action.
- (vii) School-4 Section, Ministry of Education & Culture, New Delhi.

(Girdhari Lal)
Director (Schools)

